¶ A plaine Path to perfect Vertue:

Deuised and found out by Mancinus a Latine Poet,

and translated into English by G. Turbervile Gentleman.

Ardua ad Virtutem via.

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ANNO 15[illegible]

To the right Honorable and hys singular good Lady, Lady Anne, Coũtesse Warvvicke, George Turberuyle wysheth Nestors yeares, *with all good fortune.*

SIthens GOD (madame) hath made Man of so diuine and heauenly Nature, assignyng hym the heade and Soueraigne of all other earthly things: pitie were it, yea rather shame, for him to debase his kinde, or taint himselfe with any thing vnworthie so noble a Creature. Yet so many are the euils and mischiefes in this life, assaultyng the minde and better part of man, making him franke offer of suche painted pleasures and counterfaite Felicitie, as without great hede and prouident care, vnpossible is it for him to scape the deceitfull snares of alluring Vice whose ioy cõsisteth in his submission and fal.

So diuers are the hookes that Sinne layeth to take the Soule withall: as few of many can swim through the rockie Sea of this perilous life without tasting that pleasaunt hurtefull bayte. Whiche if they once feede on, taking therin delight and pleasure, vnawares they deuoure and swallow downe the hooke that brings them spedie and vnauoided death. Wherfore waying the danger hereof, and cõsidering the great store of vices, behouefull is it for vs to deuise some one remedie or other against this mischief. And sithens nothing can better haue redresse than by his contrarie (as all diseases by contraries are to be recured) there can not (I thinke) bee a more spedie or absolute meane to auoid this monster Vice, delighting in Mans decaye, than to skirmishe vnder the banner of Vertue, alwayes awaiting on hir, neuer doing ought contrary to hir lawes and ordinaunces. For Vertue is it that hateth Vice, seeking the best it may to suppresse that cankred nature of his, and withstand his malicious attemptes. But so narow and straight is the passage to Vertue, so sundry are the Vices eke lying in awaite and ambushe to intercept vs, as it

is a labour of no ſlender toile to attaine the ſame. Here might I for Witneſſe *appeale* Ariſtotle *that noble* Greke *and learned Philoſopher, ſaue that the Experience it ſelfe ſufficiently maketh ſhewe therof. Yet it ſhall not be from the purpoſe to recite his opinion. He in his boke of Morall Vertues hath this Sentence:* Quia Virtus medium ſibi quaſi ſignum proponit, difficile eſt virtute eſſe præditum, *Whiche I thus engliſhe: For that Vertue ſetts before it the Meane, as a marke and ſcope, a harde matter is it to bee Vertuous. See here (Madame) both the poſition of the lerned Philoſopher, and his reaſon withall. For not alone hathe he in theſe fewe wordes affirmd it hard to attain Vertue, but giueth alſo a cauſe of the difficultie therin. Bicauſe (ſayth he) it conſiſtes vpon the meane. And in dede ſo doth it. Extremities are the mortal enimies of Vertue. Vertue delighteth euer to obſerue the Meane, and flee exceſſe in al things. Whatſoeuer it is that partakes with Extremes, and ſhoonnes the golden Meane, can not ſmatch of Vertue at all. Wherfore waying the difficultie of this matter, As better hap can not befall a wan-*

dring Pilgrim doubtfull and altogether vncertaine of his voyage (hauing many Ways at his foote to pace in) than to chaunce vpon the right Pathe to his long desired lodge and harbor: So greater cõfort can not come to a mã iorneying in the vncertain progresse of this pilgrimage of life, where Vice offers him sundry wayes and bypathes to Wickednesse, than to finde a ready and beaten path to Vertue, there to rest and stay his running and vnstayd foote. Whiche sithens it is so harde a matter to find out without a guide, I (madame) haue here offred my paines, as your Ladyship may se, in this litle Boke, vpon great desire to discouer a plaine Path to perfect Vertue, that all men might discerne the hie Way that leades to happy life. For assuredly our nature of it selfe is chiefly bent and inclined to the yll and wicked trade. And albeit (Madame) your Ladyship for your owne parte are in euery poynt so furnished with Vertue, as small is youre neede of any instructour therein, beeing very well able to aduise your selfe in liuing well: yet for that the place of honoure wherein you sitte, and your Noble State, is a Spectacle

and

and Myrrour to inferiour perſons, Where-by to frame their corrupted liues: thought it not amiſſe to dedicate you this ſlender treatiſe of mine. Hauyng deſire to publiſhe it vnder the protection of your name, for that I hope there will the moe peruſe the Booke: and in peruſing (I truſt) ſhall light vpon ſome one Wholeſome leſon or other, preuailing to the increſe of Vertue and honeſt life. Whiche if doe happen, then ſhall I reioyce that it was my happe trauailyng in ſo litle a Booke to doe the Reader ſo greate a benefite, and youre Ladyſhippe haue the leſe cauſe to accuſe my bolde attempte in dedicating you the ſame. Neither yet doe I chalenge vnto mee the firſt inuention thereof, for then wrong ſhoulde I doe to Mancinus, myne Authour: but for Vertues ſake was deſirous to write of Vertue, though following the foote and ſteppes (as it were) of an other man. If my Author be in his language to be liked for his deuiſe in pẽning the Treatiſe, then ſhall I not (I truſt) deſerue miſliking for tranſlating the ſame. Wherefore preſumyng vpon the good acceptaunce of this my Boke at youre Ladyſhips hande

The Epistle.

Whome I boldely craue as Buckeler to my weake and vnarmed Muſe, and affying well in the Readers curteſie, I ende this tedious Epistle: Crauyng your long continuance of preſent honour, with good ſucceſſe in all your Life.

To whom I reſt a dayly Orator
George Turberuyle.

Virtutis comes inuidia,
Sed ex virtute gloria.

To the Reader.

INeither vvrite the nevves of Poules
of late ſet out to ſale,
Nor Meting of the London Maides:
for novv that Fish is ſtale.
The date therof is fuſſy out,
no vvonder laſteth long.
I ſpeake not this vpon deſire
to doe that vvriter vvrong,
But for bicauſe not long ago
vvithin this Citie Syn
Had done a ſpoyle (as one did vvrite)
and Conquerour had byn,
Diſplaying banners all about
in proofe of Conqueſt vvoon,
And ſounding Trumpets as though he had
the Citie ouerroon:
Bicauſe (I ſay) vve might renevve
the battaile once againe,
And reencounter Sinne afresh
that ſpites at Vertues traine:
To fine vve might that filthy Fiende
and hideous *Hydra* ſlay,
Mancinus firſt, and I by him
to Vertue shevv the vvay.

To the Reader.

For Vertue is the foe in deede
vvhom Vice doth deadly hate:
And euer yet betvvixt them hath
there ben a foule debate.
And though that Syn hath greater gard
and ſouldiers moe in fielde
Than Vertue hath, yet Vertue ſhall
enforce the beaſt to yelde.
Off shal his head from shoulders go,
Synne shall be ſinne no more,
The monſter Vice shall ſure decay
that long the ſvvay hath bore,
If you *Mancinus* Path enſue
and follovv on the vvay
VVhich he to Lady *Vertues* lodge
and Palace do[illegible] diſplay.
VVhiche though perhaps vvere harde to finde
or care he vv[illegible]t about
By curious ſearch and tedious toyle
to shevv to ſet it out:
Yet now it is ſo eaſie vvoxe
by meane of his deuiſe,
As vvho ſo followves hym shal come
to Vertue vvith a trice.
As *Ariadnas* friendly tvviſt
and ſlender tvvine did shovv.

Duke

To the Reader.

Duke *Theſeus* in the doubtfull den
vvhich vvay vvas beſt to go
From a *Minotaure* miſshapen beaſt,
halfe man and halfe a Bull,
VVith gorie guts of murthred men
that had his belly full:
Euen ſo *Mancinus* by this path
vvill teache thee how to flie
The *Labyrinth* of lothſome ſinne
vvhere Vice and he do lie,
Delighting in the fall of man
and feeding on his ſoule
As did that Fiende vpon the men
of *Athens* in the hole.
And loke hovv much the ſoule excedes
this earthly bodies maſſe,
So much the monſter Synne the beaſt
of *Creta* doth ſurpaſſe.
VVherfore let be our earneſt care
vvith ioyned hartes and hande
Againſt this Sinne on Vertues ſide
vvith ſworde and ſhielde to ſtande.
March on your vvay by *Prudence* Path,
for there are men of wit
To make you shevv vvher Vertue dwells,
a houſe for harbour fit.

From

From thence there lies a crooked vvay
not easie to be founde
Without a guide and fellovv mate,
a harde and rockie grounde:
VVhere ioyfull *Iustice* sitts in seate
and avvefull rule doth beare,
A happie man is he that can
dispatch and soiourne theare.
The iourney is not farre from that
vvhere *Fortitude* dvvells,
A famous Dame that all the rest
in courage stoute excells.
Where vvhen thou happen to ariue,
be Bolde and neuer blushe:
For there, there can no cruell care
thy minde or carkas crushe.
When thou vvith these acquainted art,
to *Temperance* take thy vvay,
And do vvith hir as farthest place
of trauaile make thy stay.
For she vvill so thy doings guide
and in such modest vvise
Applie hir care to thy behoose
as best she can deuise.
She vvill those luring Pleasures pinche,
and sause their sugred tast.

VVith

To the Reader.

VVith sovver sops for thine auaile,
as thou shalte say at last:
Thrice happie I that founde a guide
to enter in this path,
That to so good and blessed porte
my feete conducted hath.
Then loke thou backe from whence thou camst)
and measure vvith thine eyes
Hovv hard a vvay from *Prudence* to
the lodge of *Temperance* lies.
This, this assured is the meane
to maister Monstrous Syn,
And conquere Vice, that by report
this Tovvne of late did vvyn.
March on, let *Mancine* be your guide,
if he the banner beare
And stately standerde in the fielde,
you neede not stande in feare:
For he so vvisely vvill prouide
and deale in ery case,
As if that Ladie Vertue vvere
there prest hir selfe in place.
For eu'ry vice a Vertue he
vvell furnisht hath in fielde,
For euery sinne a countermate
to force the Foe to yelde.

So that

So that though Syn vvere *Hydralike*
and head of head did ſpring,
Yet Vertue should the Conqueſt gaine,
and Vice to bondage bring.
The eſqueſt of Sinne.
Syn shall be ſubiect had in holde,
the Conqueſt shal be none
VVhoſe great report of late yſpread
and rashly to vvas blowne.
Then (Reader) thou beholding art
and muſt of force confeſſe
Thy ſelfe in debt to him that did
this perfite Path addreſſe:
A meane to come vvhere Vertue ſitts
in pompe and princely Cell,
And teacheth men the vvay to liue
and waſte their ages vvell.
And thus with ſute for pardon for
this long diſcourſe of mine,
My tale doth ende, my boke begins
which (Reader) shal be thine.
Reade right, and deeme by due deſerte,
miſlike not ere thou ſee
VVhat is the ende of this diſcourſe
that here I giue to thee.
If nought but Vertue be containde
within this Treatiſe, then

I hope

To the Reader.

I hope thou vvilt not iudge amisse,
but thanke my friendly pen,
That did as vvell for profit as
for pleasure this deuise:
No more, adieu, to reading fall
of Vertue as it lies.

George Turbervyle.

Iames Sandforde in praise of the Translater.

IF warlike wightes for noble deedes earst don
Haue in rewarde and guerdon duely won
Immortall fame, renowme and glorie aye
not to decaye:
What then shall such deserue that set in sight
Things long time hid, in bringing darke to light?
Shall they not reape of their good sowen seede,
and haue their meede?
In warre and Peace Minerua beares the stroke,
To Science all the dore she doth vnloke:
Great is hir force in all the worlde wide
on euery side.
Great force hath mightie Mars in fight and fielde,
Much more Minerua hath, whose learned shielde
Doth fence in warre and peace the publik wealth
sauing hir health.

Who so

Who ſo learned Mineruas ſchoole frequent,
And haue their youthfull yeares in ſtudie ſpent
Deſerues immortall praiſe and fame to gaine
for taken paine.
Then worthie of reward is Turberuyle
Whoſe painfull penne hath thus to Engliſhe ſtyle
Conuerted learned Mancinus Latine Muſe
for men to vſe.
Herein is briefly tolde what Vertue is,
What life we ought to leade, what leades amiſſe
A worke of price hath Turberuile tranſpoſde
and here diſcloſde.
Therfore of God and man he well deſerues:
For God hath Vertue made, and man it ſerues
To frame his life: commende the writers pen
thou Reader then.

Tutto per il meglio.

A plaine Path to perfect Uertue, deuiſed & found out by Dominik Mancinus, *a Latine Poet.*

The Induction to the Treatiſe folowing.

FIrſt mightie God did make the hea-
uen
and ſandie ſoyle below,
And did the Elements in place,
and ſetled ſeates beſtow:
Thē next he deckt with gleming ſtars
the heauens face on hie,
With graſſe ẏ groūd was trimly tirde
and hues of euery die.
Vnto the fethred Fowles the Ayre
he graunted for their home,
With fiſh he filde the flapping flods
and byd them there to rome.
Then laſt of all he ſhapte a man
full like himſelfe to ſée,
And made all liuing earthly things
his humble thrall to bée.
With Reaſons vſe endued him eke,
wherby he might be ſéene
To differ from the brutiſh beaſts
and ſauage creatures cléene.

Then Man possessing Reason, and
infect with wisedomes lore,
Began to beate his braines about
vnknowne things before.
Who, for he did forepassed things
to present matters cast,
For certaine saw the afterclaps
and what would chaunce at last.
And so p' uiding for the worst
that might by happe arise,
(Well worthie as he was) he gat
to be accompted wise.
And that selfe Reason eake it was
that many leagues did make
And forced flocks of folke to ioyne
for aide and friendships sake.
It caus'd the people to obey
those wights that rulers were,
And (after Cities once were rais'd)
of Lawes to stande in feare.
It bred vnto the childe the zeale
and fathers friendly loue,
And to the rest that were allide
as Nature did behoue.
And thence it cõmes that parents haue
of them such carking care,

And

And thence that children reuerence such
as them begot and bare.
This Reason wills that one good turn
should aske an other aye:
And bids that we at nede should helpe
our friends the best we may:
Twirt people she and princely kings
both league and truce doth knit,
And makes a loue twirt such as ne-
uer were acquainted yit.
And they on whome aboue the rest
God hath bestowde this gift,
Are readie are to shew good will
and for their friends to shift.
So Curtesie twirt man and man
confirmed was and gat
greater force, by iustice so
their Empires grew to state,
And kingly more became to them
in Cæsars rome that sate.
Besides from out this Reason in
the minds of men there grewe,
grædie zeale the secrete parts
of euery thing to view.
To bulte and sift so long about
with earnest care of minde

Untill they mought in e'ry thing
the trouth and falshode finde.
Which when they had by Reson foũd
this Reason gaue them eke
A feruent loue vnto the thing
which they before did seke.
For in good faith no pleasure is
so great vnto a man
As, what in ery case is best,
to iudge and throughly scan.
Which makes ỹ mind ful many time
once hauing founde the trouth,
To flee for any daungers dread
it is exceding loth.
No churlishe chaunce, no painful toil
the valiant minde subdues:
Ne to mainteine the right it will
a present death refuse.
And thence the branch of Uertue that
high Courage cleaped is
Proceeded, that protector is
and guide to simplenis.
Of Reason eake the slenderst part
we must not thinke to bee
That which doth gyue vs such deligh
on fairest things to see.

For only man perceiues and viewes
by wit and wilie brayne
What order is in ery thing,
what beautie eke doth raygne,
And handsomnesse in Natures frame:
which makes the wittie wight
When he beholds this worldes forme
and hath his shape in sight,
Thus softly to himselfe to say:
how much more beautie might
Be seene in things, if we our ma-
ners would conforme a right?
Wherfore the wise mans only carck
his maners is to frame
Unto the paterne of the things,
and make his minde the same
And like in beauties comely shewe
vnto the things he viewes.
And this is it that makes him shunne,
the euill, and quite refuse
To spot his minde with filthy freakes
but to beware and wise,
And flee excesse in all his deedes,
and let no oddes arise
In ought he vndertakes to do,
but deale in euery case

In sorte there may no want be foun
at all of time and place,
And this doth Tẽperance take his ro
within the mindes of men,
Which fourthly here I minde to tou
and last of all with pen.
These braunches foure, & vertues ra
doth Honestie compriſe:
Which all vnto the vſe of Man
from Reaſons rote do riſe.
And Reaſon from the mightie God
and Prince of Princes came,
But common ſort of ſimple men
for Nature terme the ſame.
But (gentle Reader) take the choyſe
and ſay as likes thee beſt,
Or that it is dame Natures gift,
or Gods if ſo thou liſt.
This I will vndertake of theſe
diſtinctly to entreate:
But firſt of all I thinke it mete
the Wiſe man haue his ſeate.

... *to perfect Vertue.*

Of Prudence.

THe fyrſt and chiefeſt point of that
which Honeſtie is hight
Is falſhode to diſcerne from trouth,
the yll from good and right.
And this ſo paſſing well agrees
vnto the kinde of man,
As nothing more beſeemes than that,
nor nothing lightly can.
For euery man hath ſuch deſire
to learne and come to ſkill,
As nothing frō their knowledge ſhould
be hidden by their will.
With greedie care man pondereth all,
and paiſeth in his minde:
To erre or be deceiued he thinkes
it fowle againſt his kinde.
But he is wiſe that warely waites
and ſiftes the matter ſo
As all his trauaile tends to this
what Honeſti's to know.
To th'ende to put the ſame in vre
which beſt agrees with that.
But no man can diſcerne it well,
nor recken what is what:

But he that measures out the same
accordyng to his kinde
In euery poynt, and Reason takes
for Iudge the right to finde.
A wise man will not euer deeme
those things to be the best
Which other men allow and iudge
farre better than the rest:
But such as seeme vnto hymselfe
well worthie of the price.
But certes naytheleſſe he muſt
beware in any wiſe
That Reaſon rule his wittie doome,
let Sence obey and yilde
To Reaſon, as vnto his bet-
ter doth a thrall or childe.
But that you may haue knowledge of
the right with leſſer paine,
Here orderly eche thing enſues
to make the matter plaine.
Wherfore at firſt who ſo doth ſeeke
to haue that Honeſtie,
Muſt make accompt in all his life
two ſpeciall things to flie.
The one thing is to thinke he ki..es
not that which he in deede,

Muſt

Is skilleſſe of: he muſt not put
the thing within his crœde
Wherof he ſtands not well aſſurde,
affying ouermuch
Vpon his owne deuiſe and wit
as though there were no ſuch.
For many things [illegible]dden lie
in darke and hollow [illegible]en,
Which is not to attaine with eaſe
allowde the wyſeſt men.
To ſuch allow no light beliefe,
beware of raſhe conſent:
For feare within a litle ſpace
thou happen to repent.
There nædefull will it be to vſe
a diligence and care,
And proceſſe eke of time to know
what kinde of things they are.
And peraduenture we ſhall be
compelde for ſafeties ſake,
To ſœke a mayſter to inſtruct
what way is beſt to take.
In ſundry things Experience eke
will very much auayle
And counſell of a friende, that will
his friende for nothing fayle.

In doubtfull causes sée thou séeke
the trouth of either part,
That howsoere the matter fall,
thou mayst auoide the smart.
'Tis not sufficient on the one
side partially to speake,
And for to leaue the other part
both lame and ouer weake.
Nor is he to be compted wise
that warely watcheth aye
The stinging Adders téeth alone:
for of the taile (they say)
And iawes he should beware alike,
for either poisons sore.
So do, as that thou mayst not say
I thought not this before.
For why it is a shamefull worde
for any man to vse:
Nor let it thée beguile that doth
full many men abuse,
That whatsoeuer thing they do
presume or take in hande,
They thinke it altogether with right
and honestie to stande.
And whilste they thus to flattring of
themselues addicted are,

And

And seruantes to their errours blinde:
they deme their wits so farre
To passe, that nothing may without
their craftie compasse lie,
No Reason can preuaile to cause
them lay their fansies by.
No arte can force them to forgo
the thing they once maintaine,
They think their iudgemēt better far
than Reason neuer so plaine:
As fathers ouer tender of
their children, vse to praise
Their yll demeanor thinking that
in them all reason stayes.
As when a Caruer cutts a piece
or Poet makes a boke,
They take disdaine on Phydeas worke
or feates of warre to loke:
So these their owne commende & like,
and with a scornefull browe
Condemne an other mans deuise
that wisedome would allow.
And all bicause the loue of that
themselues do take in hands
Doth bleare their eies, & makes ỹ none
with them in credite stands.

But

But that they loue themselues to wel:
lwke what they do possesse
Is orient perle, and glittering golde,
all other mens are lesse
To be accompted than the filth
that in the chanell lies:
With these is Reason quite exilde,
these right and trouth despise,
They litle differ from the dumbe
and sauage beastly sect.
Who so the things that common are
by Nature, doth reiect,
And grudgeth sore to giue the same,
what? can we deeme that hee
Will share of any worldly trashe
his proper goodes that bee?
But yf so thou by Fortune chaunce
to erre in thys respect,
As of thy selfe to make to much,
and others to neglect:
Then mark thou wel with heedful eye
what holy men and graue
Do holde for good, and thinke it fit
for thee the same to haue.
For many lwking eyes by daye
a great deale more can marke

Than

Than can one blynded eye alone
discerne or iudge by darke.
And when thou hast with good aduise
thy purpose throughly scande,
Abandon all delayes, and take
with spede thy things in hande.
A number are so lumpish and
of such a leaden kinde,
As, though they neuer way so much
the vertues in their minde,
Yet are not to be compted wise:
for why they leaue vndone
That part which is the chief of all
where wisedome is begon.
Euen so the græne and gallant boughs
vpon the træ do bud,
But if they bring not forth their fruite
in time, it doth no good.
Euen so the Souldiers march in field,
and musker in aray.
But neuer come to handie cuffes
to bring the spoyle away.
Euen so into the fallowde fields
in vaine the sæde is throwne,
Vnlesse with sithe thou sheare it down
when it to head is growne.

For

For chiefest praise that vertue brings
in Act consisteth aye:
And to consult, and nought to do
is litle worth they say.
But yet he wants not vertues praise
but is commended tho,
That beates his braines about the best
although he can not tho
Nor put in vre his purpos'd plat:
For sickneſſe hinders some,
And makes that they can neuer to
their hoped purpose come.
Philosophers do well deserue
both fame and praise to gayne,
Who by their writing well to ver-
tues trauaile vs to traine.
There is an other vice beside,
which is, long time to spende
With ouer earnest studie in
such things as in the ende
Are rough, and not to be attainde:
for sundry things are such
And so profounde, as nought at all
they profite seeme to touche.
For to the ende they nought auaile
or profit any whit

To bettring of our liues; although
they vere vs day and night.
Or if they mought do any good
or ayde vs to attaine
The scope it selfe: yet all the same
I compte to be more vaine
And lesse auailing than the ende
if it be sought alone.
What profit comes there by the search
of mouing starres? thou sole
To learne the things, and cause therof
why doste thou go to schole?
Why couetst thou with earnest carke
so many artes to know?
Or haue the skill how Countreys are
disposed in arow?
Why dost thou ioy and long so sore
by craft and wilie witte
The subtile Sophister to passe
conclusions false to knit?
Or with a swéete persuading voice
and pleasant processe tolde
Why doste thou couete so the pore
and simple eares to holde?
If wyse thou be, no whit at all
of these thou standst in néede,

More

Moze plaine and ſimple is it farre
that thou ſhouldſt learne in dæde:
Do learne the way both well to liue
and well to die the death,
Theſe two alone are ours: we liue
and loſe at length our breath.
A meane and ſlender ſtudie will
inſtruct vs well ynówe,
It is an eaſie knacke the meane
to either of both to knowe.
Wherfoze at firſt behouefull is
to wit the thing that may
Make happie thee, and in thy breaſt
let it full firmely ſtay.
And therwith learn the middle meane
and path that thither lies,
Which when thou haſt once paſed in,
perſiſt in any wiſe.
Foz many all their liues and dayes
in learning it do waſt,
But haue no grædie minde oz will
to trauaile on at laſt.
What vailes to practiſe how to know
the way, and there to reſt?
Which when thou knowſt thy ſhame is
moze ſhameful than the reſt (far
That

That neuer wilt the way to good
wilte thou the path display
To other men, and wilt meanewhile
thy selfe go runne astray?
Wilt thou aduise by counsell good
another man to that
Which ỹ dost leue vntoucht, as though
thou knewst not what were what?
How vaine a practise is't the dayes
and nights at worke t'haue watcht,
And by thy toile to profite nought
when matters are dispatcht?
In vaine good faith our labour is
and time mispent full sore,
Vnlesse the deede do folow that
which was conceiude before.
Then since the Act is perfite ende
of studie, more desire
To work with wisedom, than to learn
to knowledge to aspire.
And therfore not without a cause
the Souldier stoute did scorne
Philosophers that all their liues
in babling schooles haue worne.
For sayes the Souldier (master Sage)
I pray you tell me, what

Auayles it you to crie so loude
and chiding wise to that?
You braule from dawning vnto darke
from riſing Sunne to night,
Yet neuer agree: one flatte affirmes
an other denies it quight.
The wiſe man anſwered, (O my ſon)
we ſeeke that Vertue (man)
Which none with erneſt ſtudy inough
coulde euer ſeeke or can.
The Souldier ſmylde, what haſt (quod he)
thy head with heares so gray
And haſt not yet to Vertue founde
the readie path and way?
Why? whē then wilt thou vſe ẏ ſame?
what? haſt thou any hope
To practiſe it in Plutos court?
or there to haue ſuch ſcope?
Wherfore do learne as much as thou
mayſt put in preſent vre,
And hauing learnde to fall vnto
the Acte it ſelfe be ſure.
It lies not hid, but vnto ſuch
as reache with earneſt fiſt
It offers to be had, eche man
may catche it if he liſt.

Beſids

Beſides a parte of Prudence is
an Order to obſerue
In doing things, from which a wiſe
man neuer ought to ſwerue.
Firſt way thou wel the greteſt things
and matters moſt of weight,
And then do place in ſeconde rome
more leſſer things and light.
It is no reaſon thou refuſe
thy wife and babes, to haue
A greater carke of plowing boy
and of thy houſholde ſlaue.
Ne lawfull is't thy life to way
but litle, or thy health,
Whilſt like a grædie man thou goeſt
about to horde vp wealth.
Loſe not thy ſoule (I pray thée) whilſt
thou ſeeke for bodies cure:
For why? more precious is the ſoule,
the body more impure.
Wherof ſhould man accompt ſo much,
as that he ſhoulde meanewhile
Neglect his ſoule, in whoſe regarde
all treaſure is but vile?
What mad man would deſire in earth
to liue a litle ſpace,

And by the same in endlesse death
to haue a lasting place?
And sure if due respect be had
to worldes and endlesse yeares,
Thy life and age a moment then
vnto thine eye appeares.
Haue aye regarde that him to whom
thou most indebted art
Thou recompence in amplest wise:
but chiefly yet in heart
And all before haue God in thought.
for mindfull though thou be
In all respects beside, yet all
is nothing worth if he
Be neuer minded but forgot.
Haue not regard alone
Of present time, but what thy state
shall be when life is gone.
What more pertaines vnto a man
than in his minde to way
The afterclaps that if befall
may hurte an other day?
But doubtlesse death and life againe
shall happen after this:
Which either vs shall pay with paines
or bring to better blis.

And

And that which comes in after time
no certaine limites hath,
And so either endlesse is the ioy
or lasting is the wrath.
But as this life is shadowlike,
and blast of winde to see,
Euen so the good or euils she giues
too short and slipper bee.
This place alone for pardon serues
whilste we in earth do liue,
That other life with rigour right
to euery man will giue.
More better 'tis some pleasant paines
to bide and suffer here,
Than torment neuer stinking in
the hellishe fire to beare.
That yoke is easie to the necke
that with good will is worne,
But grieuous is the burden that
vnwillingly is borne.
Here CHRIST with physike goes about
our pained limmes to heale,
But there with dreadfull iudges face
that gastly God will deale.
Accompt not that of any price
or worth pursute to bee,

Which palleth by in litle ſpace:
let that be ſought of thée,
Which long will laſt in ſteady ſtay
not fléeing by and by.
Nor let that filthie fading traſhe
within thy coffer lye
That with a turne of hande is reft
not able aide to giue
In time of néede, vnable wares
the owner to relieue.
By Juſtice meaſure all thy déedes,
nor though thou happen to
Be matcht with wicked wights, do not
thy wonted trade forgo,
But kéepe thée as thou wert before
let Juſtice aye be one,
Although thou change as time require,
the way that thou haſt gone.
For often double is the path
that to one ende doth lye,
And one perhaps is now ſhut vp,
when the other way is hie.
Euen as the hand now ſtretcheth forth
it ſelfe by ioyntes awide
And then becomes a fiſt againe,
yet one ſelfe hande doth bide:

So

So will a wise man aye be iust
and euer at a stay:
Although he chaunge his countenance
according to the day.
I would not haue thæ light as winde,
but euen as time shall serue.
And as the case requires, be con-
stant still and neuer swerue
But not to hard, or to seuere,
nor ouer hastily
Beleue thou euery tale that goes
or credite euery lye.
He both deceiues him selfe, and eake
beguiles an other that
Doth lende beleuing eare to euery
man that loues to chat.
A wittie man should both abhorre:
for often times hath bene
The thyng that fained was to sight
and that which men would wæne
And take for truth hath fallen out
a matter nothing so:
How often times doth truth in cloke
of fained falshode go?
And falshode eke how often hath
it lurkt to open sight

In shade and countnance of a truth,
not euer lies are dight
Or beare their proper shapes and hues:
and sundry times we sée
That mere simplicitie is thought
a déepe deceyt to bée.
And as the flattering fawning guest
a friendly face doth weare:
So he that counsels well somtime
a hatefull heart doth beare,
Of matters doubtfull giue no déeme
or certaine iudgement, but
So place your words as you the case
still in suspence may put.
When ought thou mind to take in hãd
first ponder well in thought
How great it is, and what may hap
when things ar throughly wrought.
If that thou minde to set vpon
require no earnest hast,
Attempt it not with retchlesse hande,
nor do it euer fast.
Defer the thing wherof you doubt
vntil such time you may
Haue certaine knowledge what it is:
No damage comes by stay.

Beſide, what ſo thou ſurely knowſt
vnrightfully begon,
Thou oughtſt of ductie to forgo
and leaue it quite vndon.
And if ſuſpition chaunce to grow
within thy doubtfull breaſt,
Do ſhift it of: but ſtill beware
thou be not then oppreſt.
Thou muſt in al thy talke what right
and reaſon is, aduiſe,
Or ſeeke it out at leaſt: for that
in couert oft it lies.
Thou muſt vnto the ſimple ſort
what Honeſt is declare:
And ſhew the way: but thoſe cõſtraine
that at commaundement are.
And eke no ſlender part of praiſe
and vertue lightes on thee
If thou with comfort ſolace thoſe
in griping griefs that bee.
The wight that well deſerueth praiſe
not ouermuch commende:
Nor ouer ſharply do controll
the man that doth offende:
For he of flatterie bides the taint
that to much praiſe beſtowes:

And

And he that too much doth reproue
a naughtie tongue of those
That hear his talk, is thought to haue.
A greater care thou must
Haue of a truth than of a friende,
be true and euer iust.
Before thou promise waigh thy welth,
and what thou hast in store:
And hauing promis'd, kepe thy touch,
and fully rid thy score.
Loke backe vpon the passed time,
the future date forsee,
That like a wittie man thou maist
do things that needfull bee.
Foresean the profite and the paine
that may ensue or ere
Thou do attempt, to thende thou maist
misshaps the better beare.
Thou shalt not euer worke and toyle,
sometime from trauaile blin,
And purchase quiet to the minde
that it may rest within.
But in that vacant leysure time
apply thou not thy paunch,
But with good learnings dayntie cates
thy gaping hunger staunch.

Flie Idleneſſe when ſo vnto
thy needefull reſt thou go,
And practiſe then ſome godly thought
within thy breaſt below:
Or elſe thy matters left vndone
do ponder in thy braine:
For ſure the quiete minde can then
iudge matters paſſing plaine.
It forwarde ſetts the matter ſlackt,
it doubtfull things conuayes:
The hard it ſoftneth, maketh plaine
the rough and ragged wayes.
Vnoccupied it not beſeemes
the wiſe mans witts to bee:
Although his hande hath layde aſide
his working toles, yet hee
In minde muſt practiſe ſomwhat ſtill.
Haue not ſo great a carke
To note how other men offende,
thine owne offenſes marke.
Loue aye to learne, but not to force
of whome thou takſte the ſkill,
Let it ſuffiſe thee to haue learnde,
let that content thy will.
Were ware and wiſe by others deedes,
for oftentimes (they ſay)

Attaine

Attaine the skill of matters great
by little things we may.
What euery man will after be
the tender age doth showe:
And of the life that is to come
by one dayes sight we know.
Let not the Author of a worde
or deede thee stirre or moue,
But as the thing it selfe requires
and is for thy behoue.
Nor like not with thy selfe to welt
for that a number haue
A good conceite of thee: but learne
where they be wise and graue
That do commende thy doings so.
Enserch with busie care
To know such things, which lawfully
to be ensearched are:
Learn that which law permits to lern,
and wish to haue the thing
Which being wisht for openly
no shame at all may bring.
Beware of ouerlostie stall
where feare it is to stande,
Or whence to come great daunger is.
Take euer that in hande,

And

And theron beate thy buſie braine
that bꝛædes thæ quiete reſt.
Some things there are which if ỹ ſæke
to get, thou ſhalt be geſt
Bothe wiſe to be and well allowde:
but then thou muſt beware
When that thou haſt attainde inough
to holde thy hande with care.
When once thou gotten haſt the welth
that may ſupplie thy want,
Thẽ ſeke foꝛ that foꝛ which thou liu'ſt,
foꝛ which thy God did graunt
Thæ here to waſt thy many dayes.
Thou muſt not be a ſlaue
Unto thy traſhe and rotten pelfe,
but them thy vaſſals haue.
Lwke what thou wouldſt not do if a-
ny man did thæ beholde,
That do not when thou art alone:
noꝛ be nowhyt moꝛe bolde
Bycauſe no witneſſe lwkes vpon
and vieWes thy dædes the while.
When Foꝛtune w̃ hir laughing bꝛoWs
on thæ begyns to ſmile,
Then follow counſell moſt of all,
let wiſedome be thy guide.

And

For as the fæte of him that ſtandes
vpon the yſe will ſlide:
So wyll the wights that happie are
the golden meane forget,
And can not ſtay where Reaſon wills
that they their foting ſet.
Nor yet among the ſtormie ſhowres
the Barke doth more lament
When it amid the ſeas doth ſtand
in perill to be rent,
Than Reaſon in proſperitie
the happie man bewailes.
Wherfore when that a pleaſant gale
doth blow thy bleſſed ſailes
Runne not at randon after luſt,
but ſæke the ſafeſt ſeate.
Oft times in calme and quiete ſeas
when no fell windes do beate,
Beneath the water lies the rock
and cruell cruſhing ſtone,
And oft by them with rented ribbs
the ſhaken ſhip doth grone.
Whilſt ſundry times ẏ bark doth beat
his full and ſtrouting ſailes,
A ſodaine ſhowre with furious blaſt
his pride and courage quailes.

None

None mindes to trap thée in the snare
that vseth threatning stile,
But by his churlish checks doth make
thée hédefull more the while.
The chérefull loke and freindly face,
the eye with wanton winke
Beguiles vs most: with syrops swéete
we poison oft do drinke.
So smiling fortune many men
by custome doth intrap,
Whom frowning to subdue before
she neuer had the hap.
And thus is Prudence here displayde,
of Justice nert we must
Intreate, that knits the worlde in loue
and knot of friendly trust.

Of Iustice.

THis Justice is a certaine knot
of Nature, and a band
That wylls vs vnto many that
we lende our helping hand.
So perfite and so sure a league
twixt man and man it knitts,

As

As by this onely Iuſtice meanes
mankinde in ſafetie ſitts.
Demaunde not whether that ſhee bids
bring profite yea or no:
For profitable ſure it is
how ſo the game doth go.
The chiefeſt part of Iuſtice is
to render honour due
To God, that gaue vs all, and eke
himſelfe on tree to rue.
Therfore who ſo a Chriſtian longs
to be, and haue the name,
That chiefly he do loue his God
is needefull for the ſame.
And let him loue him ſo as he
may well deſerue agayne
To be belou'd and fauour fynde.
And this he may attayne
That willingly will hinder none
nor damage any man,
But pleaſure all and profite eke
as much as ere he can.
For ſo is God himſelfe to men,
that to no one denies,
Which liues on earth, the vſe of ſunne
though he in wicked wiſe

Doe

Do leade a vile and beastly life
and giue himselfe to lust.
Ne yet doth he deserue at full
to be accompted iust
That profits none, nor any wrongs:
for Vertue doth require
A déede wel worthy praise to haue,
that's Vertues chiefe desire,
She compts it not ynough from yll
to haue the hande forborne.
Ne are we here on earth vnto
our priuate profite borne,
But eche man bound to séeke the helpe
for others as we may:
For men were men begot and borne
was *Plato* wont to say,
To ayde eche other at nédefull times.
but eu'ry man aléeke
Can neither helpe, nor holpen be:
wherfore we must go séeke
And compasse how to do it best.
for if by ayde of hande
Nor Moneys meane thou mayst assist
or by thy neighbour stande:
Yet do by counsell what thou canst,
relieue him with thy paine.

Beside, thou being strong of force
the wicked mayst constraine
To hold their hands from hurting such
as sielie Creatures are,
And be a meane that simple men
may scape the subtills snare.
Againe, by good aduise and rede,
by comfort and by checke
Thou mayst do pleasure many times
to them that would to wrecke.
But yet in doing dueties wee
must cast a hedefull eye
To Order, State, and eke Degree:
for Order certainly
To ery thing doth lende a shape
and beautie passing fine.
As, first to God thy duetie do,
then nert of all incline
To profite of thy Countrey soyle
respect thy natiue lande,
Then children and thy parents deare
require thy helping hande.
And after these by blod allide
and friends by office wonne:
Ne yet thou must the poore, the sicke
or aged cripple shonne.

But

But rather be to pitie mou'd;
and eke among the same
If any passe in Honestie
then sure thou art to blame
If those thou do not most regarde
and pitie in thy heart,
And to their great and beauie nede
thy friendly face conuart.
And they that earst haue holpen thée
are to be holpe againe:
But then thou must remember that
thou do it with a gayne.
Do follow, as Hesiodus
did will, the fertile fielde
That to the Ploughman with increase
the scattred sede doth yelde.
But yet thou must beware, that whilst
for any one thou shift,
No other man therby thou do
from seate and saddle lift.
Prouide and wisely watche beside
lest whilst that thou art bent
To shew good nature, wealth do fayle,
and then thou rap and rent
From other men their proper goods.
For commonly (they say)

The wastfull Bankrupt forceth not
from whom he take away,
When all his substance is consumde,
then gets he yll report.
Commit no pillage to augment
thy former state and porte:
No not to gayne a Princes crowne
from Justice swerue awrye.
And not alone the iust man must
from force and pillage flye,
But eake abandon fraude and gile:
to Fores fraude doth long,
Unto the noble Lion force,
for he is passing strong.
But neither fraude nor force becomes
a man in any case.
And sure is none more deadly than
the man that beares a face
And fellie shew of simple shape,
and is a woulfe within:
And hath his maners quite against
the colour of his skin.
And not alone in deede, for oft
in words is wrong: as when
Thou dost obiect a fained crime
to good and giltlesse men.

Pro-

Pronounce the trouth with tong, & eke
defende it euermore,
In sort as not by any thing
thou set a greater store.
Nor do thou thinke that by a lie
thou canst once false thy trouth,
But that therwith Religion quite
is broken, and an othe.
For though that God for witnesse be
not cited to the bande,
Yet not the lesse he aye in place
of good recorde doth stande.
And if at any time at all
it lawfull be to lie:
Perhaps it is that trouth may be
apparant more therby.
And he perhaps that speaketh false
his promise to preserue,
Perchaunce the same for all his lie
a pardon doth deserue.
So plighted hest must eye be kept
as Constancie be founde
In all our words, our promises
with credite must abounde.
But so it happen may sometime
as slender is the faulte,

To breake a promise firmely made
or with a man to haulte.
As if I promise that to thee
that will no profite brede,
Or that which more will me annoy
than pleasure thee in dede.
Duke Theseus coulde haue wished erst
with all his minde and hart
That Neptune wold his promise broke
when Hippolite in cart
(Unhappie youth) was drawne about
the cruell craggie clise,
Where he for no desert of his
was reft his honest life.
Let not the Just man blabbe abrode
the secretes he doth heare,
Nor in vnlawfull matters let
his tongue not dare to steare.
By doubtfull words brede no debate
nor quarell while you liue,
But rather certaine iudgement in
eche thyng demaunded giue,
Or rather holde thy peace outright,
when is no cause to chat:
For often doth the prating tong
offende it knowes not what,

And

And wrongs it selfe, and others too.
If thou in common weale
Do beare an office, and hast cause
in such affaires to deale:
Or haning store of houshold folks
at home at meale and meate,
The partie that doth yll deserue
let him be duely beate.
To be accompted ouermylde,
it is no prayse at all:
For he that fauours one that doth
amisse, will marre them all.
If any do offense, and thou
be parciall to correct,
That thou art guiltie of the same
we may right well suspect.
The Magistrate doth fauour faults
that letts a matter slippe:
And too much fauour of the Judge
is called a gentle whippe.
He marres the multitude, and doth
whole Cities bring to sacke,
That iustly doth not vse the scourge
vpon the sinners backe.
He quite vndoes them: as the man
that flings a fiery brande

Into a towne, or gate vnlocks
when foes are harde at hande.
We can not call that Ruler good
nor terme him as a King,
But rather such a one as plague
and mischiefe loues to bring.
But yet in punishment of vice
we must not Reason passe:
To kepe the meane in ery thing
is good and euer was.
When so thou takst the rod in hande
then be not to seuere,
As though at other mens distresse
thou glad or ioyfull were:
But punishe sore against thy will
as though thou were constrainde
Therto, and that thou didst lament
his case that so is painde.
Beside if sundry sinne alike
and in one poynt offende,
Release not one, and let the o-
ther be in prison pende.
Rewarde not these with rigor whilste
thou deale with other well:
I meane of those that all at once
of lawe in daunger fell.

Let

Let like offense haue like reward:
deale not in Fathers wise
With one, and like a cruel foe
with tother. Spiders guise
Is to entrap in craftie webbe
the litle siellie gnat:
But if there come a hornette huge
or waspe that's weightie fat,
Ye crusheth downe the slender twist
and makes a thoroughwayes,
Whilst siellie flies in hanging netts
the spitefull Spider slayes:
Euen so the poore and miser man
the cruell law doth crushe
If he offende, but welthie wights
through tiled trap do rushe.
If any doe thee wrong: let wreake
but counteruaile the deede:
Seeke not to punish his offense
no more than thou hast neede:
But if thou quite forgiue the fact
and no reuenge doe seeke,
Thou art the iuster man for that,
God thee the more will leeke.
Unto thy seruants eake thou shalt
obserue both law and right,

Giue

Gyue them their due, & loke that they
thy Iuſtice doe requight.
For Nature them our brothers made.
ſo that thou muſt ſuppoſe
That folwly he offends that paſt
the bounds of mercy goes.
If ſo their crimes committed bee
to heynous, ryd thy hande
Of them, or elſe be mercifull;
but if the caſe do ſtande
Upon ſome ſmall and lyght offenſe,
who can forefæ to much?
Or who can deale with to great ruth
if ſo the caſe be ſuch?
And ſithens we haue thus vnbard
the gate of Iuſtice hall,
We will of Valiance nert intreate
that yelds to nought at all.

Of Magnanimitie.

OF high and noble Courage I
that Man confeſſe to bee,
That in defenſe of honeſt name
no daungers dread will flee.

But willing vndertake to do
the hardeſt things of all:
He feares no man, he dreades no death
nor ought that may befall.
No torment can the Noble minde,
no yrefull threates ſubdue,
But onely ſacred reaſon make
him chaunge his will anewe.
But yet he will not raſhely and
in wilfull wiſe deſire
The perill or the daunger, but
as matter ſhall require.
For ſure more fonde may nothing be,
than for a man to put
His lyfe in daunger, where he mought
auoyde without a cut.
That man is ouer braynſicke madde
that ſafe and well at eaſe
Vpon the riuer, longs to launch
amyd the mounting Seas.
He that his Countrey doth moleſt,
or breakes the Common lawes,
That hym we Valiant ſhold accompt,
there is at all no cauſe
But rather bolde and bedlim beaſt,
raſhe and vngodly wight

And

And any other terme that tongue
can well deuise with spite.
Nor he Couragious that doth seeke
his owne and priuate gaine:
But he that in his countreys cause
doth offer to be slaine.
For sure there is no praise of minde
no worthie feate in dede,
Lesse it from Justice, and the loue
of countrey soyle procede.
Nor lesse he liue vprightly, and
plaine dealing vse, he can
Not gaine the name of Fortitude,
or of a noble man.
Let not the tickling brute of thy
good deedes thine eyes delight:
Let it suffise thee that thou didst
atchieue the same aright.
For Magnanimitie hath aye
respect of Honestie,
As for reports of giddie heads
it forceth not a flie.
Nor he that doth depende vpon
the brute of peoples braine
Deserues the name of valiant minde
and Courage to attaine:

But

But he that coulde forgo the thing
for which himselfe doth long,
That man in dede is valiant,
that man is truely strong.
Who so doth ouermuch delight
in Titles of his name,
And with an earnest studie doth
sæke out and search the same,
Is to to fonde and childish wight:
for chiefly doth pertaine
To valiant Courage to contemne
the things that are but vaine
Which common rascall much cõmend.
the baseſt things despise,
The noble minde doth couete that
where dread and daunger lies:
It thinkes that all these earthly things
are subiect vnto him.
Not all that he doth sæ with eye,
or touch with other lim
But what w̃ inwarde mind he viewes
for worthy iewel takes.
Who so doth scorne the earth, and of
his minde a heauen makes,
That man I noble dæme to be,
that is a worthie wight.

But how can he be compted great
and be of noble might,
That here belowe in earth doth dwell
nor doth aduaunce his head
Vp to the haughtie things aloft
but lies like one were dead?
Will any man denie that it
pertaines to Noble minde
By vertue to deserue the seate
that is to Kings assignde?
Then doubtlesse he is greater farre
that doth deserue by dæde
A seate with mightie God in skies
on heauenly ioyes to fæde.
Who will denie the man to be
of force and famous, that
By cruell siege doth conquer townes
and beates the Cities flat?
Then surely he is stronger much
that by desert doth gayne
The stately sort of haughtie Heauen
with Ioue to parte his raigne.
No toile or tedious trauaile can
the valiant man dismay,
To cause that from his worke begon
he leaue or seeme to stay:

So let it loathe thée nought at all
at heauen doore to knocke,
To th'ende the porter may at length
the gladsome gate vnlocke.
The heauenly porter scornes of none
that beates with willing fist:
Nor any yet that iustly crau'd
his iust demaunde hath myst.
Wherfore go to, do neuer leaue
thy wearie armes to lifte
Vnto the skies, since he at last
will giue thy hoped gift.
Thou shalt attaine thy sute at length,
ceasse not till all be done:
A worthie crowne is due to him
that all the race doth ronne.
Nor do not thinke the ende to farre,
for when thou thinkest least
That thou art there, thou hast dispatcht
then shalt thou be at reast.
The Noble minde is neuer bonde
or thrall, but euer frée
From all offense: and fellow loues
to God and Right to be.
Nor doth it suffer riot, or
vnlawfull lust to raigne,

But

But for to yelde vnto his force
the Sences doth constraine.
No greater slauerie than to haue
thy minde at Vices becke:
And see that Beast to set his foote
vpon thy yoked necke.
That is a perfite frædom of
the minde, whome to the yoke
Nay no alluring pleasure, or
vnlaufull lust prouoke.
It meruailes not at any thing
vnlesse it beare a face
Of Honestie, and stedfast be
in one selfe rome and place.
It neuer yeldes to frowarde chaunce
but constant euer bides:
And yll aduenture vnder cloke
of merie countnance hides.
For sure the man of valiant minde
doth force of no misshap,
But all good things doth deeme that he
within his minde doth wrap.
And he alone within his minde
compriseth eu'ry thing,
That day and night doth euer thinke
vpon the heauens King.

He

He frames his coũtnance graue & wise,
he lokes with boldned browe:
No hautie language makes him feare
or causeth him to bowe.
It doth not well become a man
of stoute and sturdie stampe,
To stare with sterne & glowing eyes
and Lyonlike to rampe.
But rather haue a visage mylde
and browe of friendly grace.
For why a Valiant man in dæde
not iudged is by face,
Or by his outward gesture demde:
the dæde it selfe is it
And mind that makes the Noble man.
Thy selfe thou must not quit
And rid from publike office, for
bycause thou standst in feare
A fowle repulse at peoples hand
and sharpe reproch to beare.
Forgo thou not thy Countreys ayde
becaus thou must withstande
With sword & shield, with toth & naile
thy cruel enmies hand.
For that is it wherby thy stoute
and noble minde is tride:

That is the onely meane to know
where thou wilt flee or bide.
But he whome greedie golues desire,
or beautie moues awhit,
Is not to be accompted stoute
but rather wretched wight.
For though that filthie coyne to care
enforceth miser men:
It can not so Couragious hearts
and noble Natures blen.
There is no lesse or baser thing
than is the wretched mynde,
That is a slaue to pelfe, and makes
the eye of Reason blynde.
But he Couragious is and stoute
that richesse can despise,
Content with pore and meane estate,
where dread nor trouble lies.
Or if he haue the worldly wealth,
that so it packing sendes,
As all his ioy consisteth in
the aiding of his frendes.
Howe common is the saying of
king Pyrrhus vnto those
That came from *Rome* to ransomhome
againe his *Romane* foes:

Quod

Quod Princely Pyrrhus to the men
that would the money tolde,
Giue me no great alluring gifts,
giue me no glittring gold.'
Let vs with sword, and not with coyn
maintaine the cruell warre:
For men bright shining wepons mèt,
for Marchants iewels are.
A worthie worde for such a Prince
of stoute Achilles line,
It well declard his Noble heart
from lucre did decline.
No lesse of Courage Curius
thou werte well knowne to bée
What time the *Samnites* offred vp
their golden gifts to thée:
For rosting rots thou satst as then
by slender fiers syde,
When forraine Legates did display
their treasures full of pride.
More liefer is to me (quod thou)
and rather do I wishe
To suppe of earthen vessell, than
of such a golden dishe.
Wherfore conuey me hence in hast
this golden trashe againe,

We will no golde, we rather chose
in Princelike sorte to raigne
Upon the men that owe the same.
O woords exceeding wise,
Declaring that such vaine delights
this Captaine did despise.
Besides with force of bodies might
behoueth him to stande
To perill, and the hardest things
that are, to take in hande
That will be compted Noble, and
of Courage great to bee.
But yet he must in any case
beware, and wisely see
Ye do not rashly ought attempt
but followe Reasons skill,
And shonne the thing with spedie sute
that witte and wisedome will.
Let him not venture on the thing
that is beyond his might,
In sort that he him self therof
can neuer well acquite.
For many times the Bayard bold
beyonde his reache will ronne,
And beares ỹ shame for want of power
to ende his woorks begonne.

But

But yet he muſt beware the while
in vſing ſuch delay,
That men coniecture not that he
would gladly run his way.
For better is it farre to dye
than lyue with taynt of ſhame,
Yea rather ſhould indure the death
than bide the loſſe of fame.
Encounter not with any man
but when of force thou muſt:
For ſure to blade it, is a thing
to beaſtly and vniuſt.
Warre not vnleſſe it be to haue
a quiete peace therby:
But in thy truce let no deceite
or wilie Treaſon lie.
Nought more agrees to Noble minde
than conquerde wights to ſpare:
In dooyng ſo with Godly kinde
he ſeemes to haue a ſhare.
It earneth not ſo great a prayſe
the rebell to ſubdue,
As doth to be of gentle kinde
and Pities traine to rue.
The chiefeſt vertue Cęſar had
that bread his greatſt renowne,

Was that he vſde no rigour to
the captiues of the Towne.
The Lion ſtoute of curteous kinde
hath Nature made to boyes:
It neuer hurts the yelding pray
or humble Beaſt anoyes.
Fight not with any Foe vnwares,
ſtrike not behynde (I ſay)
For why that kinde of craft is it
that cowards doth bewraye.
Purſue not any man with hate
or rancour of thy harte:
For that of baſe and miſer wights
and wretches is the parte.
If any one vniuſtly ſpeake
of thee to thy defame,
Thinke with thy ſelfe his ſlander doth
nowhit deface thy name:
Saue that his will was fully bent
to hurte thee if he might,
But that his vile and cankred pur-
poſe fell not out aright.
For ſure there is not one aliue
that taketh hurt at all
Of any, leſſe himſelfe be cauſe
the miſchiefe do befall.

For

For no man once can touch the minde
or secrete partes within :
Of any force that can befall
thou nædst not force a pin.
And when so eare thou hast the power
an others harme to frame,
Let it suffise thæ that thou hast
the powre to do the same.
For no reuenge a greater prayse
dothe purchase to a man
Than for to hold his hands frõ wreake
when he most mischiefe can.
Thou shalt not with a secrete taunt
or gyrde another nyp,
But if thou blame for any thing
do it with open lyp.
A minde not giltie of offence,
pure, simple, faith vnbroke,
Are they that make the Noble minde
as wittie men haue spoke.
Vnhonest dealing, wicked life,
and belly full of sin,
Ar things that make a fearful wretch,
For when the minde within
Is neuer fræ from foule offence,
how can a man but quake?

The harmeleſſe heart no heauie care
can ſadde or ſorie make.
What nædes he dread ỳ liues vpright:
death ſhould he feare awhit,
The gift that Nature hath allowde:
by which he commes to ſit
In bleſſed ſeate with mightie Ioue:
of torment ſhould he feare,
Whoſe cruel pangs in his behalfe
our God himſelfe doth beare:
Then wherof ſhould he ſtande in awe,
whome CHRIST defendeth aye:
And all the route of heauenly powers
aſſiſt as well's they may:
Who could enforce the Martyrs earſt
for tremblyng feare to rue:
Who coulde by manace or by threates
theyr Noble hearts ſubdue:
Not them could puiſant Princes caule
or tyrants hands to dred,
Not armies huge of myghtie force,
nor ramping beaſts vnfed.
Before the Rulers of eſtate
youthes, babes, and ſiluer heard,
And women, weake by courſe of kind,
were neuer once afeard.

Not

Not bended bow, nor bloodie blades,
not brands of fierie flashe,
Nor readie handes with stælie darts,
nor fistes with fearefull lashe,
Not lothsome gayle, nor famine long,
not thirst or other paine,
Not burning oyle, nor scalding pitche,
not boyling brine in baine,
Not golden gifts, not kingly crownes,
nor Princes daughters bowde
In holy bande of mariage
their constant purpose bowde.
And not alone the parents glad
their children coulde abide
To sæ amid the scorching fyre,
or on the gybet tide:
But also (which is more than that)
the louing dame hir selfe
To yelde to torments would persuade
hir weake and wretched Elfe.
The brother would to brother giue
his counsell in the same,
And wife exhorte hir spouse to bide
both fier, sword, and flame.
Who can report those martyrs were
by death yconquerd? No,

They

They rather Conquerors (good faith)
became by dying so.
There is not any thing aliue
more strong or sturdie than
The world, the earth, and loftie Skies
to yeld to force of man.
Like blessednesse vnto a man,
or pleasure can not bee,
As (mightie God) to quite resigne
the worlde and die to thee:
And that not by the swoorde alone,
or tasting of the death,
But die to thes by scorning of
this fleshe and filthy breath:
And yet remaine aliue and quick
among the wordly wights,
Not forcing on the fickle ioyes,
or foolish fonde delights.
The man that with the sword is slaine
is sure but once to die,
But who so tames his froward flesh
a thousand deaths doth trie.
For ery man that doth desire
or couete in his harte
To die by swoorde, can of the swoorde
be slaine or haue his part.

The ſworde is euen a grace of God:
and whomſoeuer he
Vouchesafeth to accept with ſworde
diſpatched ſo to be,
That man vndoubtedly in kynde
is nert to mightie God.
But nowe inough my wandring Muſe
hath rangled farre abrode
In large diſcourſe of Noble Mindes,
nowe time to blowe retreate:
And with a luckie marching foote
the other path to beate.

Of Temperance.

I Haue of Noble Courage ſayd,
both purpoſe place and time
Of Temperance do will me nowe
to write in perfit Rime.
He temperate may well be termde
and calde a modeſt man
That bridle motions of the mynde
with Reaſons ſnaffle can:
And kæpe Decorum in his words,
and eke in eyre dæde.

Wher-

Wherefore that such a one thou be
(I tell thee) thou hast nede
Thy wishes well to thinke vpon,
and what thou wilt request:
Pursue the good, and long for that,
and let alone the rest.
Those things are good that simple kind
and Nature doe require,
Not that wherto Ambicious mind
and Pride would faine aspire.
The man that owes and hath himself,
not many things doth misse:
He deemes he hath sufficing store
that hath hymselfe ywisse.
He euer flowes & swimmes in welth,
and greatly doth abounde:
We can not say he lacketh ought
in whome this store is founde.
For eche himselfe may by himselfe
and of him selfe suffise,
If so he doe possesse the good
within him selfe that lies.
But he that deemes his owne to scant,
and seekes for foraine stuffe,
A misers life doth euer leade
and neuer hath ynuffe.

For

For though his store be neare so great
yet he in minde doth craue
A thousande other things beside,
and greater heape to haue.
But he (vnlesse I be deceiu'd
himselfe possesseth, and
In good assurance of himselfe
sans other helpe doth stande
That wittie is, and can discerne
the things that nedefull bee.
Euen as the man whose corps without
default of limmes we see
Is compted perfect bodie whole:
and eke contrarywise
Ye taken for a maimed man
that lackes one of his eyes,
Or wants a nose, a hande, or sote,
a legge, or other limme:
Euen so the wight whose inward mind
and wits are woren dimme,
And can not see what Reason wills
for Errours foggie cloude,
Is compted not to haue himselfe,
nor for a man allowde.
Wherfore at first possesse thy selfe,
hunte not for forayn things,

What

What can be thine, when that is not
that next the bodie clyngs?
A wittie man hath great desire
disease away to driue,
And other hurtfull things to be
the longer time aliue.
Who will of purpose poyson sucke
or tast of venim vile?
Who falleth headlong in the dike
that may bestride the stile?
No sure, if any by mishap
or fraude of other sup
Of poysoned dishe, to Physick streight
he bends to belche it vp.
If by misfortune any breake
his leg, or ioynt it out,
The Setter of the bone is calde
and poasted for about.
And those that bleare w̄ running eyes
haue physicke for the same:
And more than that, if so by hap
thy lumpishe Asse be lame,
Thy self on fote for Smith dost runne
a Vulcan must be had
To shoe the Jade, and heale his hōles
his legs are wrapt with wad.

Than

Then why if any griping griefe
thy ſenſe and ſoule poſſeſſe
Seekſt not with care to cure the ſame
and quickly to redreſſe?
For how much more the Mynd ẏ corps
in Nobleſſe doth excede,
So much the more regarde the minde
than doth the Bodie neede.
O, to what purpoſe with ſuch toyle
and trauaile doſt thou drowne
Thy corps, & make in doubtful whéele
thy Soule to runne ſo rowne?
Why day and night in feruent heates
doſt thou thy body browſe,
And doſt meane while thy better parte
and chiefeſt member loſe?
Fie, to vngodly, cruell, and
vnto thy ſelfe thou art
Extreme, that with the proper hands
doſt bréede the proper ſmart:
Why doſt thou maſh thy mind within
ſo many nets, from out
The which thou canſt not rid it, though
thou willyng go about?
See how it wakes the day in care
and night in noyſome woes,

And

And like a thing prickt on with spurre
vnquiet forth it goes.
And thou full like a Tormenter
with curst Bellonas scourge
The sielly flying soule and hurt-
lesse minde dost dayly vrge.
What? better were it not for thee
the losse of hande to haue,
And that wherby thou wareſt wise,
in dayntie sort to saue?
Or than to lose the part, from heauen
that was allotted thee,
Without the which with other beasts
thou mightst compared bee?
How false and frayle is all thy hope
both liuing here and dead,
If so that member be alacke
that ought to be the head?
Wherfore especially thou must
the sickneſſe of the soule
Remoue, that nothing want, and that
thou mayst be perfect whole.
Direct the same by righteſt wayes
and plaineſt pathes, that he
Full well may do his duetie, and
the wittie guide may be.

But

But (Gentle Reader) to auoide
the being ouerlong,
Accompt that these vnto the Soule
and perfit Minde belong,
To hope for that alone which still
is sure to bee a stay,
And such a great surpassing good
as neuer will decay.
To feare that being once befalne
for euer and a day
Will hurt, and such a thing as none
relieue with succour may.
To follow with an earnest care,
and studie all such toyes
As no disease doth daunt awhile
or furious face anoyes.
To sorow that displeasure whom
no pleasure doth ensue,
Or by the meanes of whome decayes
both life and health to you.
Force not of other things at all,
but of an hostage as
Thou woldst accõpte frõ whẽce in hast
the guest would glad'y passe:
But rather as a burden deame
and grieuous paine in minde

The things to be that stoppe thy race,
or make thee stay behinde.
The Trauailer both carlige should
and carefull sicknesse shunne,
That luckily hee may his course
and pointed iourney runne.
And sure this Life is euen the Path
wherin we dayly pace:
But tother is our Countrey, or
of fowle Exile the place.
If so it bee our Countrey, then
assuredly we shall
To Grandsyers, and our blessed frends
in peace to soiorne all.
But if Exile and banishment
to vs it chaunce to bee:
Then downe we goe to dungeon deepe
,where is no game nor glee,
But yelling cries and clamours great,
and neuer wasting flame
Appointed things for due desert
the sinfull soules to tame.
Those passe into their countrey, that
by meane of wittie braine
And Reason, ridde themselues of yll,
and did the Good attaine.

But

But they contrarywise Exile
doe suffer, that aliue
In errour dwelt, and in the trade
of Uertue coulde not thriue.
The Minde doth rouing runne astray,
as often times as it
Not gouernes, and doth see the good,
but followes not a whit.
But nowe we haue digrest too farre,
the cause doth will retreate,
And eke our Methode byds vs of
our matter to intreate.
At first of all our meaning was
of Motion of the Minde
That Tēperance hight, to tel our tale
and of the Modest Kinde.
In this shall all my talke consist,
this vndertaken charge
As plainely as we may my Muse
and I will sette at large.
Decorum chiefly doe obserue
and note with earnest eye:
For sure no slender force within
his seemely boundes doth lie.
And this Decorum double ie,
that modest mindes possesse,

One generall and common kinde
the other somewhat lesse.
The common kinde is it that links
with Honestie in all
And ech respect, and can not from
his side or foting fall.
This more apparant is to sight
and to the eares, without
This generall Decorum can
be nothing good, no doubt.
It is naught else at all but euen
agrament of the things
Which men do, wel and wisely worke
thence this Decorum springs,
And as the forme dispersed is
the bodie quite throughout,
And is not yet the body but
a shape set on without:
Euen so with Honestie and right,
Decorum doth agree
It beautifies the good with shape
and makes it fayre to see.
And as the Bodies seemely shewe
delightes the lokers eyes,
And makes them marueil how it could
be wrought in goodly wise;

So

So doth Decorum moue the minde,
and makes it maruell much
How that the beautie of the things
should happen to bee such.
Thy selfe (good Reader) better mayst
within thy minde deuise
The Nature of the same than I
in Metre it comprise.
The other kinde of decentnesse
is that assuredly,
Which hath his chiefe respect vnto
that part of Honestie
Which guides the proper motions of
the Minde euen as it list
And it in habite, gesture, and
in measure doth consist
In voice, and bashfull blushing hue,
robes, time, and seemely place.
This makes ỳ thou dost stand so great
within the peoples grace,
A welcome wight to ery man
thys cauler is of thee,
That such report and noised bruite
In ery place doth flee.
Nor do thou scorne or set at naught
what men of thee do deeme:

'Tis yll the iudgement of the woꝛlde
so litle to eſtæme.
Allow and liſten to theyꝛ domes,
foꝛ he is compted pꝛowde
That doth diſdaine that aught beſides
his owne ſhoulde be allowde.
There are yll fauourde things that do
the Mindes of men offende:
As Arrowes wounde the body when
the Archer liſt to bende
His crœked bow, and ſhœte his ſhafts
with nimble hande away.
And ſuch as do offend, the parts
of ſhameleſſe men doe play:
But thoſe that offer foꝛce of hande
are tœ vniuſt we ſay.
And not alone Decorum in
the Bodies outwarde ſhow
Is to be kept and well obſerude,
but in the Minde alſo.
It is an eaſie thing the Minde
to frame and faſhion fit,
As long as Reaſon rules the roſt,
and in hir ſeate doth ſit.
Oꝛ (though by happe ſhe be diſplaſte
a litle) if ſhe get

Hir olde and sacred rome againe,
and raigne deuoide of let.
Here first of all from filthie Ire
thou must in any wise
Refraine: for it both inwarde minde,
and countnance doth disguise.
What sight more lothsom cãst thou see
or loke vpon with eye,
Than one that is in pelting chafe
and angrie mode? for why?
Full like a Boare he fomes at mouthe
whome Curres haue cruell made
With baulyng barkes on ery syde:
or like a bedlam Jade
That wyll not easily bide the bitte.
Assuredly wee can
The partie that in Anger is
not thinke to be a man.
For then he wareth out of kinde
a sauage beast outright,
And like a frantike man inragde
he lacks his Reason quight.
And after Anger once is calmde,
he then repents him sore
That he so like a senseleste man
behau'd himselfe before.

A meane this mischief to auoide
is at the first to cast
And wisely scanne within thy breast
what cause of wrath thou hast.
Euen as the watchman sitts a loft
to spie his cruell foe
In turrets top, for feare he doe
oppresse him ere he know:
So good attendance must thou giue
lest anger come vpon,
And do inuade thee ere thou thinke
such fretting malice on:
And going out of doore as though
thou wouldst to fielde to fight,
At threshold claspe thine armes close
in eu'ry point aright.
And furnishe so thy selfe about
as though thou stoodst in feare
Of rouing thieues, that layde to spoile
the goods in ambushe were.
But if so be vnwares thou fall
into the well of wrath,
See that thou be not plungde too long
within that beastly bath:
And do meanewhile with fretting fit
no foule offense correct:

For

For why outragious Anger of
the meane hath no respect.
Detest excessiue crueltie,
haue euer that regarde,
Reuenge for charitie, but do
a gentle paine awarde,
Especially yf father thou
thy children punish: he
That is a father ought vnto
his children good to be:
He should not haue a heauie hand,
but light, with litle smart.
And where as Kynde within thy breast
hath grafte a gentle heart,
Detest thy rawe and hungrie rage
of fleshly sauage sort,
That with their teeth to teare the pray
doe thinke it passing sport.
Agayne, you must in any case
auoide and flee away
From Motion that contrary is
to Anger, that in play,
And to much dalliance doth delight.
For Nature neuer made
A man to iest, but she requires
of vs a grauer trade.

Let

Let all thy wordes to profite more
than to a pleasure tende,
Deale most in earnest, but in iest
thy winde but seldome spende.
Yet Nature doth not quite denie
a man to sport and iest:
But yet to holde the golden meane
she thinkes it euer best.
It is not seemely to to grim
or ouer harde to bee,
And reape but hate for solemne lokes:
nor yet for to much glee
To be despisde and had in scorne.
By Jesting do not craue
Vainglorioully throughout the Town
a Jesters name to haue.
As we allowe the wearie man
a tyme of quiet rest,
To ease his pensiue pained limmes
with labours long oppressed:
Euen so with seldome prettie iestes
thou mayst refreshe thy wit,
But then thou must so place thy wordes
and sayings, as may fit
And best agree with grauitie.
See that thy iest be suche

As

As may both honeſt be eſtæmde,
and ery way may touche
Both honeſt ſhame, and good deuiſe,
and Witte in ery caſe.
Beſides when time requires thou ſhalt
not raſhely runne thy race
As bedlam Roges do vſe to do,
or like a poſting ſlaue.
Let all thy Jeſtes be weightie, and
thy ieſture very graue.
Let not thy voice be ouerlowde,
goe not to faſt aboute,
For feare thy haſtie pace offend
and trouble all the route.
Beware in any wiſe thy wordes
no Anger doe prouoke
Or heauie chære to any man:
let nought that thou haſt ſpoke
With bitter girding brædе offence.
With rankling toth to neare
Let not thy babling bite or touch
the man that doth it heare.
Ne doth my writing Laughter barre,
ſo that in modeſt meane
You vſe the ſame: for otherwiſe
it ſpills the countnance cleane.

For

For too muche laughing marres ỹ looke
for boyes is laughter fitte,
And gigling dames that Reason want
and haue but slender witte.
Who so at theft doth girne and laugh
and thereof makes a game,
Or smiles to see an others harme,
is very much to blame.
In Players auoyde the filthie gaine:
for certainly by play
Is nothing got but wasting yll
the golden time away.
If yong thou be in lustie age
and hast thy limmes in prime:
Some painfull practise doe deuise
to passe away the time,
An exercise to trie thy force:
but with discretion vse
The same, and do beware thou do
no limme or member bruse.
I sundry times haue seene an olde
man play and vse disport,
But yet (good faith) it hath bene all
in good and sober sort.
But neuer saw I in my life
a youth delight in game,

Of whom I could conceyue that hée
to good would euer frame.
When thou with ſtudie wearie art,
and that thou haſt a will
To ſolace, cope with learned heads,
and men of tried ſkyll.
For conference both holeſome is,
and eke increaſeth wit.
Do bridle bothe thy mouth, and Ve-
nus parte with pinching bit,
At randon neuer let them runne:
for he that loues to fœde
Too muche, and Venus mynion is,
he is a beaſt in dœde,
And onely but a Man in name,
for ſhape accompted ſo,
Bicauſe he doth from place to place
in manly perſon go.
What? ery man may ſone ſuppreſſe
Cupidoes flames, if he
Withdraw ſuch things as to the fire
in ſtœde of faggots be:
Or if he neuer beate his braines,
and fire his fonde deſire
On things that are by Nature apt
to ſtirre that ſcorching fire,

Not

Not taking in too many cuppes:
if thou be wise take heede
Howe to the doubtfull skirmish thou
with Venus dost proceede,
Or fight to much with bellie fare.
Lift not at all to trie
How honest and howe sober thou
couldst by a Thais lie.
When Wine and Women are at hād
trust not thy force to much:
For fire will quickly take the towe
if it the towe doe touche.
When so thou lift to conquere sinne
and beastly liuing, fight
Not neare at hande, but haue thy foe
a greate wayes off in sight.
Let wanton mates not enter in
thy house in any wise,
Doe barre thy doore with biggest bolt:
for sure no safetie lyes
In coping with such hatefull guests,
they neuer will away
Without the conquest till they doe
thy sotted carcas slaye.
No triumph in this doubtfull case
is to be had or won,

Vnleſſe we ſhewe the foe our héeles
and from the battaile ron.
And ſure (a maruells thing to tell)
the Palme alone is due
To him, and he is victor that
in poaſt from fighting flue.
But if ſo thou by Fortune chaunce
Cupidos thrall to bée,
Redéeme thy ſelfe in all the haſt:
thou néedſt a ſlender fée
Or ſumme to raunſome home againe
thy ſelfe if thou be wyſe,
Shake frō thy neck that ſeruage yoke
that on thy ſhoulders lies.
Vſe force, and flée: for ſtay is full
of daunger out of dout,
The longer ſtay, the worſer ſtate.
And who ſo goes about
To flatter Madame Venus, he
ſhall ſuffer greater ſmart,
And féele the flame the hotter farre
that fretts the Louers hart.
And ſince thou art a man by kynde
of ſeat and fáde diuine,
As God is farre from fleſhe, ſo thou
from fleſhe muſt farre decline.

Though

Though thou in secrete do offence
and no man se thy face,
Yet thou as witnesse euer gainst
thy selfe dost stande in place.
Why dost thou more than of thy selfe
an others presence feare?
Since thou a witnesse in thy breast
against thy selfe dost beare.
It litle skills where any se
thy doings yea or no:
For day and night thy Conscience
of eyre thing doth knowe
In all estates the lust of flesshe
a foule offence is thought,
But more vnsemely in an olde
and Aged man is nought.
For why? the white and siluer heares
the witlesse youth should guide
By Counsell and by good aduise
for feare they wander wide.
And therfore ought they al their talke
to frame so wise and graue,
In presence of the youth, as they
of them may honour haue.
For this in former passed times
was Age in honour had,

For

For this alone the Fathers were
accompted graue and sad.
But on the other side againe
let youth do reuerence
To aged Syres, and ay to them
be succour and defence.
When ancient Syres to Court do go,
or on the holy day
To church, a rout of youth should then
awaite them on the way.
And make their choyce among them al
whome ech doth fansie best,
And whom he could content himselfe
withall aboue the rest.
For sure it is a perfite signe
of Vertue in a man,
To reuerence an aged wight
in humblest wise he can.
Let youth with pacience fall to paines
to make their bodies harde:
From Wine & Women but they must
in any case be harde.
Let grosse and homely be their fare
no dainties in their dishe,
The belly must be fillde, but not
as much as throate coulde wishe.

Let neuer yong men haunt the Cooks
where curious Cates be meet,
Let that suffise them that at home
in Fathers house is dreet.
No, neither when they come to age
and youth is gone and past,
Let them be yole and vnwrought,
or filthie pleasure taste.
For who denies but aged men
may many things dispatch?
Let them or write with pen, or at
their studies haue a snatche
As soone as they returne from Church,
when seruice time is past:
That exercise is good as long
as morning Sunne doth last.
But let the Boy be then at Booke
and lesson learne by hart,
'Tis easie to inforce a childe
from studie not to start:
He easily will beare the yoke.
but do not force awhit
Although he can not worde by worde
his lesson well recite.
For seede that in the soile is sowne
lies hidden long below,

And

And many monthes is vnder grounde,
but yet at last doth grow:
And all the while in bellie of
his mother Earth it lies,
The want of humour in the seede.
the moistie soile supplies.
Likewise what so the childe doth lerne
and takes in tender yeares,
In after time when age comes on
the frute it selfe appeares.
Let graue and decent be thy weede,
be modest in aray:
For feare thy outwarde garment doe
thine inwarde kinde bewray.
For sundry nice vnmanly men
by nice attire are spid,
And by that meanes breakes out ẏ bile
that was in couert hid.
The filthie whelke and bladder redde
appearing on the skin,
Declares vnto the lokers on
the blood corrupt within.
Thinke that such niceneſſe appertains
vnto the womans kind:
And yet I can not praise the wench
in whome that vice I finde.

Extreme or ouer great to be.
wherefore if so thou haue
That fault, imbrace it not to much,
nor doe thou euer craue
To haue it if thou once be frée
and quit from such a vice:
For sure it is a filthie thing
a man to be too nice.
Both womans weede and wanton gate
refuse in any case,
And thinke that they are euer apt
mans Nature to deface.
Fye, shame vpon it, what is more
against our manly kinde,
Than vnderneath a womans weede
the shape of man to finde?
Yet let thy garments handsom bee
not sluttish, lest the Fame
And common rumour yelde to thée
a fowle and filthie name.
Keepe thou amid the two extremes:
ne, though thou haue no store
Or great excesse of welth, thou must
a slouen be the more.
For neither must the poore man goe
too sluttish in his weede.

Nor doth the man that barrs thée from
this niceneſſe here in dœde,
Perſuade thœ to be ouer rude,
or to vncleane aray:
But highly doth with all his heart
commende the middle way.
What ſo comes nere ỹ two extremes
vnſœmely is and yll:
The Middle is the Vertues place,
there ſhe is planted ſtill.
Let ſimple chœre content thy minde
not bankets coſtly dight:
Such chœre as well from famine may
thy emptie belly quight.
Sufficing let thy table bœ,
let pleaſure not redounde
Therin to much, but euer there
let meate inough be founde.
Let hunger be in ſteade of ſauſe
and ſtirre the ſtomacke vp,
Delight thou not of ſyrops ſwœte
deuiſde by arte to ſuppe.
Force not thy chaunge of diſhes, but
for holeſome victuals ſœke,
And reſt content with eates that erſt
thy Fathers olde did lœke.

Nor do accompt so greatly of
the Kitchen glorie, but
Thy whole delight and studie in
a sober dyet put.
Ne shalt thou be so sparefull as
a Niggards name to get,
And cause that ery man on thée
his hatefull teeth shall whet.
Be not severe in slender things,
nor seeke to set no lawes
In sort to banniſhe mirth, and bée
of drouſie dumpes the cause.
For trifling toyes full many times
a great rebuke do bring:
And yet from thence doth slender gain
and litle profite spring.
And where Decorum many parts
and causes hath, the best
And chiefe consistes in that we know
Decorum how to wrest.
For not in ery time is one
selfe thing allowde for good:
As Proteus Monster sundry shapes
did shift in one selfe hood.
Loke what became and fitted youth
in greene and tender yeares,
For aged Syres unseemely shewes,

full

full ſone the odds appeares.
State, Office, time, and preſent age
a difference great doe make,
And cauſeth thee what earſt became
vnſeemely now to take.
And what a priuate man before
thou likedſt well, as nowe
To Office calld in common weale
thou muſt not once allowe.
The furious phraſe thou vſde in field
encountring with thy Foe,
Behoues thee nowe a quiet man
in Citie to forgoe.
If bending thou to aged yeares
in practiſe doe delight
That fitted youth, aſſure thy ſelfe
thou ſwaruſt from Duetie quight.
And whē thou art wel ſtept in age
if then thy maners bee
Not altred, but w̄ youthful pranks
and pageants doe agree,
Then doſt thou war a mōſter ſowle
whome men of right ſhould flee.
In youth thou wiſhte to come to age
and ſiluer heares to haue:
So now thou ſhouldſt another life
and other hoſtage craue.

Well may we laugh the Sot to scorne
that in his latter dayes,
Much like a babe in cradle clowtes
doth fall to childish playes.
Loke how thy priestly garments do
from others disagree,
So much differring ought thy life
from other mens to bee.
And how much higher is thy rome
and office, so much more
Thou ought'st thy maners to regarde
than thou wert wont before.
Doe not as common sort of men,
since fewe or none at all
May match with thee: to higher things
and deeper matters fall.
If thou in place appointed be
of Lyon stoute to sitte,
Then be a Mouse no more, but doe
as is for Lions fitte.
And sithens CHRIST hath thee endude
with Eagles gleaming eyes,
Dyg not the groõd as Ants are wont,
but viewe the loftie skies.
When earst a souldiers life thou ladst
thou threwst thy darts apace,

Now

Now being Souldier vnto Christ
in stede of darte and mace
Take vp his Crosse, & fight therwith.
When Phisicke was thy Art
Thou dydst by Phisicke banish griefe
from cry lymme and parte:
But nowe a Shephierd waren thou
thy siellie flocke shouldst fede.
The Shephierd watching all the night
of folde doth take his hede
For feare the fowle & fretting Woulf
with harshe and hungry iawe
Do cruche his Cattell, and conuey
the flesshe into his mawe.
No, neither is it thought inough
a man himselfe to saue,
But that he must as great regarde
vnto his cattell haue.
And he that with his proper life
can take it well in græ
To loase his flocke, deserues frō folde
and rœme remoude to bæ.
A number chalēge Shephierds names
and woulde be coumpted so,
But falsly they vsurpe the same
as do their dealings show.

For

" For neither haue they any carke
of weake and hungrie flocks:
" Nor though thei had, thei could do more
than stones or wodden stocks
" As touching pointes for Pastors fit.
'tis seldome where to see
" A Shephierd well content with that
he hath: although he be
" As full and throughly stuft as may
his swollen belly holde:
" Yet long his gaping guts to fele
a farther tast of golde.
Besides to kepe Decorum full
and eary way to hit,
Thou must respect vnto thy kinde
what Person best will fit.
For where as him it well becomes
to set his Countnaunce sad,
It best besemes an other man
to loke with visage glad.
And if that one will counterfait
a sadde and solemne grace
And loke demure, a man shall shape
a Wodcock by his face.
And if that other fall to mirth
and vse a gamesome gle,

It fits but yll vnto his kinde,
it will vndecent bee.
One gentle is and curteous wight,
his talke is ioynde with ieſt:
An other can not frame with dumpes
a paſſing pleaſant gueſt.
This man is ſimple, full of truth,
and loues to ſtande with right:
An other hath in curious talke
and filed phraſe delight.
Wherfore let eche man follow that
wherto his kinde agrees,
Eſpecially in that wherin
no Vice at all he ſees.
To marke the wittie Huſbandman
I thinke it not amis,
That grafts his grifts in dry ſoyle
as fitte and greeing is.
For firſt he notes the perfect Kind
and Nature of the grounde,
And wher he thinks ỹ plãts wil proue
with plants he ſetts it rounde.
In hilles aloft the Vine is plaſt,
in vale the Alder tree:
The Oliue in a drier vaine,
for that dothe beſt agree.

Where

Where colde and chillie is the ground
the Chestnut he is pight:
The fat and blacker earth is it
where Apple trees delight.
The grauell and the Sandy soile
the Franckincense doth loue,
And in the harde and stonie plot
the Citron Pome doth proue.
With mount the Peare can best away
in Moze the Willow growes:
The Plane træ wareth soneſt big
where Water freshly flowes.
Wherfoze respect thy proper kinde
and to thy Nature cleaue,
Foz ery mans becomes him best,
all others natures leaue.
Indeuour by thine owne deuise
and wise fozecasting braine
To purchase Glozie, others gifts
contende not to attaine.
Foz loke what starres allotted haue
can no man well auoyde:
Noz, what the Planets doe denie,
can euer be enioyde.
When will the fearfull waking Hart
do way his quiuering dzead?

Eche thing followes his propre kind.

When

When will the Bull the Lion match
for all his horned head?
When wil the Lamb not fear ỳ Wolfe
or take him for his foe?
When will the sharp & prickeard Fore
his kindly fraude forgoe?
When wil the Hare not dread ỳ Dog?
or stande of Houndes in awe?
When wil the Pheasecock leaue to diue
with Fishe to fill his mawe?
The coleblacke Crow shall neuer sing
so swetely as the Swan,
Although he crie with cleareſt pipes
and pleasantſt note he can.
The Goate will not forgo the woods
but treade the yuie tree,
The slender legged Frog will still
in plashe and puddles be.
The wofull Turtle neuer will
from dolefull ditties blyn,
But aye bewaile his louing Make
when he doth once begyn.
A man that sayes against the haire
to practise any thing
Is like to him that would his ship
gainſt Tide and water bring.

And

And certes who soeuer thinkes
agaynst the streame to sayle
May stande assurde his fonde attempt
can neuer long preuaile.
For when his fainting elbowes yelde
and armes giue vp, the Tide
Doth beate him backe as fast againe
vpon the other side.
So often he that cares not for
his owne, but couets most
For other mens, gains neither theirs
and yet his owne hath lost.
And sundry times the Gnatte ỹ gripes
a thing full fast in fist
For grædinesse of nouell praie,
both this and that hath mist.
If *Prætor* thee or *Tribune* will
to take vpon thy backe
an Office, in the which thou dost
both skill and practise lacke,
As thus perhaps, to tell a tale
and preach in open presse
Where thou but litle Grammer hast
and Rhetoricke much lesse:
Then well consider thou before,
take learned mens aduise,

Learne

Learne that wherof thou hast no skil,
let labour helpe the vse.
So that although thou canst not win
renoume or Noble fame:
Yet that thou mayst auoide reproche
and scape from slanders shame.
What kinde of life thou vndertakste
pursue and follow still:
Vnlesse thou haue good Reason why
thou shouldst exchaunge thy will.
And do it so as other men
may see the Reason why
Thou from thy olde and former trade
on sodayn so dost fly.
Be not vncertaine like the winde,
but as occasion lies
Chaunge thou thy purpose and intent:
be sayd in any wise
And constant, but beware thou be
not marride to thy minde
And ouerthwart, as many are
of vile and rebell kinde.
For doubtlesse (this I know for soth)
is most assurde and true,
'Tis compted lightnesse for a man
to chaunge his trade anew.

But

But if so it be rashly done,
then shame ensues the dæde:
And when thou mindst to chop, beware
of ouerhastie spæde.
For sodaine chaunge doth euer make
men wonder very sore,
Suspecting what the cause should be
of chaunging euermore.
When thou art callde to Office, shift
away thy priuate minde:
And thinke that thou to be the head
of many art assignde.
For then by thæ the people speakes,
thy tongue and theirs is one:
By thæ the people heares and sees,
thou art their stay alone.
Wherefore good reason is it that
their profite thou prouide,
To whom the publike Office hath
appointed thæ a guide.
The Common profite euer ought
to be preferde of right
Before a priuate members gaine.
The Officer should quight:
Forget and be vnmindefull of
him selfe in any case,

But

Thē haue regard what best beseemes
a man in such a place
Possessing seate of awfull rule,
change wœde and wonted face:
I meane behauiour vsed earst
before thou borst a sway.
The *Prætor* many things forbids,
and so the *Consul* may
Which priuate men can not controll,
besides the Place and Time
Allowe not sundry things for good
which are withouten crime
And good at any other stemme.
Pericles chafed sore
With Sophocles that was his mate
and selfe same office bore,
And worthily rebuked him
bicause he did beholde
A pretie boy, when he of lawes
his tale and sentence tolde.
But if so be his fellowe had
in fielde or wrestling place
Done so, Pericles to haue chyd
would neuer had the face.
Wherfore as in a Lute the strings
and fretts do all agrée:

To please the longing eares of them
that listen to the glee:
So Person, Tyme, the Place, the Age
and ery thing beside
Must all accorde, and as it were
bee all in one allide
In him that publike person beares.
The Priuate man likewise
Must practise Justice with his feres,
not studie how to rise
Or seeke to presse his equalls downe,
and vnder foote to treade.
Yet would I not a Citizen
persuade to put his head
Beneth his girdle that is not
his better in estate,
And whom the Common lawes allow
his fellow and his mate.
Be not so simple sotted as
to beare away the scoffe
Or be despisde of any man,
or naught accompted off.
And whilst ỹ woldst be gentle thought
and of a curteous kinde,
Take heede thou be not ouermylde.
let none haue power to fynde

Ambi-

Ambition lodging in thy breſt
or boldneſſe ouermuch:
Submit thy ſelfe, but not to low,
be egall vnto ſuch
As are thy peres: ne yet deſpiſe
inferiours vnto thee,
And with good will do honour thoſe
thy betters farre that bee.
Yet ſtande not too too much (I ſay)
of higher Powres in awe:
For he that leades his life vpright
hath neede to feare no lawe.
O God, howe great deſire ſhould dwel
within thy heart of right
To haue a conſcience clere from ſinne
that feare abandons quight.
Be not ſeditious, but with all
thy powre do practiſe peace,
For that is it which cauſer is
that Publike weales increaſe.
Do honour due and reuerence
to ſuch Eſtates as bare
The office earſt, and ſuch as now
do wield the Common care:
Yea eu'ry ſuch as bruted is
to be of Vertues bande.

It is a goodly matter for
the childe in awe to stande
And reuerence of his auncient Syres,
and such as parentes are.
If thou by fortune trauaile from
thy natiue countrey far,
And make abode in forraine Towne,
deale not in any case
Or medle once with any rules
or customes of the place,
But to thy priuate businesse
haue thou respect for aye,
Least any (stranger pack thou hence)
by happe to thee doe saye.
Nor if thou be a Townsman and
within the Citie borne,
Thou shalt no Pilgrim seeme to hate
or of a straunger scorne,
But yelde good entertainment vn-
to all that come and goe:
Be friende to all that trauaile, and
not once to one a foe.
For he that cuts the Strangers throte
or currish is to those
That trauaile Countreys, leaues to be
a man, and headlong goes

Into

Into the boundes of beastly kinde.
For why Lycaon was
A Woulfe estæmde, bicause that he
for cruelties did passe,
To forainers that chaunst to come
where he his hostage helde.
Thinke ery burden to be borne
that thou mayst fitly weld:.
But all vnhonest filthy things
may not be borne withall.
For sure a fowle vnciuile thing
the bearers necke doth gall
As yoke doth pinch the heyfers throte.
Eschue the thing that gaines
An yll report, and the with frækes
of filthie rumor staines.
Thy shamefull partes of Nature thou
shalt couertly conceale:
For Kinde hir selfe doth will thée so
in honest wise to deale.
When so a Player comes on stage
he ties his trinkets harde,
For feare if ought should fal, the plays
Decorum should be marde.
Then suffer not for very shame
a scaffold vice that may

Unciuile be by reason of
his licence in the play,
In Ciuile nurture thée to passe.
beleue not such as déeme
That eary word that they do speake
doth passing well beséeme,
But do eschue in any wise
and filthie language flée:
Especially in open place
when men giue eare to thée.
For shamefull talke doth wel declare
the speaker of the same
To be a man from Reason farre,
and quight abhorring shame.
But if by hap of force thou must
and matter so require,
To tell thy tale in cleenliest wise
by circumstance desire.
For lothsome language pierceth déepe
into the inwarde part,
And doth torment the quiet minde
and well disposed hart.
Detest it as thou wouldst a thing
that Carrionlike did smell:
Or as an Isle place where none
can fasten soting well.

For

For filthy ſauours noy the noſe,
the ſlipper Path the fæte:
But beaſtly ſpeach the maners marrs
that elſe would ſæme diſcræte.
Let none preſume in things wherof
he hath no perfect grounde
To chat, for preſent may be ſome
that will his words confounde.
Let him that little Latine can
in Græke not wade to farre,
Nor him that ſmatters Greke trãſlate
olde Maro, leſt he marre
The grace and beautie of his verſe:
Let him that ſtudies lawe
Not meddle wyth the Phyſicke Arte
for feare he ſæme to rawe.
Beſides a handſome ieſture muſt
obſerued bæ in gate.
For ery man beholdes him well
that goes abrode: the ſtate
Of all our maners many times
is dæmed by the ſame,
And men that want Decorum there
do beare away the blame.
The going ſhewes the mindes conceit.
Let not thy gate be ſlowe,

Nor do not with too quicke a foote
or pace too hastie goe:
But vse the meane amid them both.
It likes me not at all
Thou stalk like him that bears a messe
of gruell to the hall:
Or like the maide in solemne sort
that to the temple wendes
At dauncing day, when she to chose
a fellow-mate intendes.
But yet I woulde not haue thee vse
such posting hast as might
Both make thee pant & .at thy wind,
or fall downe hedlong right.
And eke thou shalt as great a part
of good Decorum see
In talke and language, and as much
for that commended be.
When so among thy fellowes thou
thy tale dost happe to tell,
Let not thy voyce be ouerlowde,
for that agrees not well.
But in assemble to pronounce
when so thou hast a cause,
To th'end thy tale may perce their ea-
do stretch awide thy iawes. (res

Yet

Yet vtter plainely all thy words
with voice both lowde and shrill,
For Nature and thy helping hand
that purpose further will.
If so thy matters be of weight,
seuerely set thy grace:
If light and of importance small,
vse sweete and smiling face.
In iudgement sharper than in talke
loke that thou euer bee:
Let life be more seuere than lokes,
doe learne this rule of me.
Do sause thy talke with pretie ieft,
and yelde with willing minde
Vnto thy fellow, loke a prayse
for doing so to finde.
See that thou euer blase a trouth,
but not to scolding fall
With any man, of force thou must
obserue a meane withall.
For sure sufficeth thee to say
thy minde is nothing so:
Vse no contentious talke with hym
in any case, altho
He doe defende the other part.
Vnto thy fellowes harke

When

Whē thou haſt ſayd, 'tis ſhame for thée
alone to bawle and barke.
If any ſtande in ſtubborne ſort
maintaining nought at all
But falſhode, yeld, for feare your talke
to greater miſchief fall.
Although the tale which any man
in preſence mindes to tell
No whit delight thy curious eares
or fanſie paſſing well:
Yet trouble not the reſt that would
giue eare vnto the talke,
But rather pacientlȳ endure
all others tongs to walke,
And doe but ſeldome ſpeake thy ſelfe.
If thou be ſad by kinde
Reproue nor fynde no fault with thoſe
that are of mery minde.
Deſpiſe thou none for that thy ſelfe
in wiſedome doſt exceede.
But rather ayde them if thou mayſt
by good aduiſe at neede.
In ſpeaking euer doe beware
and wiſely loke about,
For feare the ſickneſſe of the minde
by babbling burſt not out.

Nip no man in his absence, for
(no doubt) 'tis traitorlike,
A man that is not ware of this
behinde his backe to strike.
But rather loke wher whilst thou dost
an other sharply touch,
Thou doe not by the selfe same meane
controll thy selfe as much.
What so they are thou speakst vnto
do curteously entreate:
The lesser sort thou shalt not scorne
no more than of the great.
But rather trauaile and thou canst
to beare a shewe and face
As though thou madst accompt of all:
this prouerbe taketh place,
Who so doth lone, is loude againe.
by curteous language we
Must chiefly couet in good will
of ery man to be.
But most of all our frendship olde
must be respected still:
And greatest care must aye be had
to maintaine first good will.
Demaunde no question sharply, nor
with curst and cruell worde,

And

And eke thy ſelfe demaunded ſhalt
an anſwere milde auoyde.
Diſpraiſe nor praiſe not any one
for vice or vertue more
Than Reaſon wills: a meane is beſt,
kæpe ſtill the meane in ſtore.
So like or elſe condemne, as he
that heares thæ may not ſay
God faith thy iudgement is but yll,
thou wandreſt farre aſtray.
Thou ſhalt not like the better with
thy tongue in that thou doſt
That ſpitefull ſting into the limmes
of men in abſence thruſt.
For ery one both markes the man
and hateth him that raiſes
Upon a man behind his backe
and with his tongue aſſailes.
So euer flæ the flattring gueſt,
nor flatter thou at all:
For both offences grieuous are,
nor this nor that is ſmall,
When other ſpeake thæ faire & ſmoth
haue euer this in thought
That thoſe good fellowes gladly would
for litle price be bought.

But

But when thou spekest an other faire,
he will for such a friende
But litle giue that proues him but
a gloser in the ende.
Accompt no more of great report
that wicked wights bestowe,
Than if the cause were yll wheron
this great renoumme did growe:
But thinke it praise that naughtie men
deuise in thy defame,
The chiefest praise is to offende
the beast that liues with shame.
'Tis harde to stoppe the open eares
against the pleasant call,
And that was euer compted yet
the greatest praise of all.
No other *Syrenes* sure they were
that wise Vlysses guylde,
Than smoth & plesant speaking tongs
with falshodes cunning fylde.
They, they are Mōsters great inough
to trap the wisest man.
Thou euer more must stande in dread
of pleasant language than
Of rougher spæche. For spitefull tong
doth aye discouer vice,

When

Whē gleining marchāts cloke ỹ crime
and cog with craftie dise.
The pinching griefes that men diseasd
do fæle, they sæke to heale:
But such as neuer ake they scorne
and tender neuer a deale
But die therof or eare they thought
such mischiefe would befall.
The woūd ỹ shewes to outward mark
the Surgion will with small
And litle cost procure to health:
but that which hidden lies
And rankles dæpe, beguiles the man
that is accompted wise.
Do not desire, but as thou art,
at any time to sæme
Among the people, couet not
that they of thæ do dæme
More than in dæde is reason why.
Thy dædes and noble race
Thy valiant prowes, thy grandsyres
bring not so much in place, (great
Nor sæke thy linage to aduaunce
thy selfe extolling so:
For sure it yll becomes a man
his proper praise to showe.

Nor

Nor is it seemely for a man
an others friends allide
And Gentrie to deface to much
therby to quaile his pride.
Let raging rancour neuer cause
or malice moue thy braine
To go about anothers fame
or good report to staine.
Nor if thou couet great accompt
of wisdome, go about
Nor be the sounder of thyne owne
good deedes, to sette them out.
For as no man of Reason will
his follies blabbe abrode:
So neither should his vertues by
himselfe at all be showde.
The tale (they say) is nothing worth
but yelds a beastly smell
(Much more vntrue) that any in
his proper praise doth tell.
But couet rather so to deale
as men may blase thy deedes,
That thou a myrror mayst become
to Age that thee succeedes.
But he that blabs his beastly deedes
and makes them knowne to all

And

And tells his filthie trade of life,
a frantike fole wæ call.
And whether it be true or falſe
that he reporteth ſo,
Ye well deſerues on Gallow træ
to hang to fæde the Crowe.
But if thy fortune frame in ſort
that thou vnknowne doſt liue,
And doſt deſerue a greater fame
than any man doth giue:
Then ſomewhat in thy proper praiſe
(with Modeſtie) thou mayſt
Declare, but euer kæpe a meane
in ery thyng thou ſayſt.
Make men to vnderſtand if ought
that famous is doth lye
Within thy ſkill: but do procure
them no offence therby.
For no man vnder buſhell putts
a candell bearing light,
Or nearer than he ought vnto
the thing applies his ſight.
Vainglorie by no learning ſæke
that harbours in thy braine:
Ye is vnwiſe that longs for that,
All glorie is but vaine.

For

For whatsoeuer thing we doe
accomplishe worthie fame,
It is not wée, but CHRIST, our King
that doth atchieue the same.
Wherfore to him is glorie due
this boldly may we say:
For holy Fathers of the Church
so vse in Church to pray.
Then certainly the glorie that
we men on men bestow
May vaine and light accompted bée,
and fitly termed so.
When so thou happen to controll
or rate a man for yll,
Séeme not to do it toucht with wrath,
but for a méere good will.
For oftentimes the bitter guest
that chides in angry mode
Doth profit nought, the pleasant man
is he that doth thée good.
For he doth more a thousande folde
instruct and teach the way
To vertue, than the chiding Carle
that cruell words doth say.
Who so vpon an Error doth
vnwittingly amisse

Deſerues a pardon at thy hands:
but ſay vnto him thus,
That if he doe in after time
commit the like againe
He ſhall be ſo releaſd no more
but bide the ſharper paine.
Then if thy wordes preuaile no whit
but that within a ſpace
He do the like offenſe againe,
then put him in a place
Aſſignde to tame ſuch retchleſſe Roges
clappe fetters to his ſhanks,
To ſtande aſſurde he ſhall no more
go play ſuch beaſtly pranks
Proceede not ouer far in chaufe,
behoues thee to beware:
Be not t owharps or curſt to thoſe
to thee that ſtrangers are.
If thou be wiſe doe deale therein
as cunning Surgeons play,
Who for to heale do ſwap the dead
and rotten fleſh away:
So thou pretending good to doe
thy frendes with wiſdome rate,
In ſeeking to reforme their faultes
procure thy ſelfe no hate.

Wher-

Wherfore controll but now and then
be seldome in a heate:
Unlesse there be committed wrong,
and when none other feate
Or way will serue the turne so well
as chauſing will in deede.
If any do the like againe
to thee do take good heede,
Accept his warning well in worth:
to him that for good will
Doth monithe thee, vse no outrage
no worde or language yll.
For if vpon good reason he
hath chidde thee, then no doubt
He did thee good: if not vpon
good cauſe, yet went about
And minded he but well therin
although thou deeme not so.
At any time when so thou art
defamed by thy foe,
Or that he whet his rankling tuskes
againſt thy good report:
Deale wisely with such bedlam beaſts
in graue and sober sort.
Oh, how much doth thy subtil foe
vnweapned daunt thy pride,

When so he cauſer is that thou
from good demeanor ſlide?
Let from thy wiſe and ſober lips
no word vnſæmely fall,
Though he vnciuile beaſtly man
in curriſh wiſe do braule.
Beſides to voide the miſchiefe, and
to ſtinte the ſtrife begon,
Digreſſe thou from ſuch brauling flat
and to the purpoſe rom.
Deale in ſuch ſort as vnto thée
may no man iuſtly ſay,
What? (ſtop my frend) you rãgle now
returne againe I pray.
And when thou ſæſt that irkeſom is
thy proceſſe ouerlong
Vnto thy felowes, ſhut thy pipes
and ende thy lothſome ſong.
Sæke not the loftie Marble houſe
beſet with pictures braue,
But couet aye the lodge where thou
thy perfect health mayſt haue.
And whether thou thy ſelfe doſt builde
it vp, or buie the ſame,
Prouide it ſuch a one as beſt
vnto thy vſe may frame.

For

For Athens Houses builded are
to onely vse of man
Let eche one get him such a rome
for profite as he can.
Thou must not seke for pleasure of
thy house so trimly dight,
But rather in the beautie of
thy secrete Soule delight.
Whom if thou clense (no doubt) it wil
straunge odours yelde to thee,
Wherin thou mayst such solace take
as shall best liking bee.
And where as in thy house thou stayst
but for a litle space,
Both day and night that other is
to thee a dwellyng place.
Then, let it bee thy onely care
to decke it passing fine
With precious perfumes swete to sese
do make it freshly shine:
In sort the owner may not by
his house so famous bee,
As may thy house and dwelling place
accompted of by thee.
It is vnseemely that a man
should borow all his praise

From lodge wherin but for a time
and straungerlike he stayes.
But let the lodging somewhat ayde
the maisters good report,
And helpe as much as lies in it
to set to shewe his porte.
But take good hēde the saying olde
be not applyde to thee,
O Lorde, how far this Owner, and
this house doe disagree?
For oftentimes my selfe haue heard
men say, and that of late:
O worthie auncient house, how muche
diminisht is thy state?
Again in Countrey build thy Graunge
no greater than it should,
But kēepe the custome aye therin,
a Coate to banishe colde.
Thy hand, thy iesture, lips and lokes
doe gouerne in such wise
As men may well discerne the thing
within thy breast that lies.
And all such iestures as thou dēemste
in others fonde to bee,
Accompt it will not very well
vnto thy kinde agree.

But if thou doubt at all therof,
go seeke thy friends aduice
That will instruct in ery poynt
what most agrees with vice.
For so doe cunning Painters deale
and Poets of the best:
They aske how other men do like
their Pictures lately drest.
Besides to gayne a heape of wealth
and to increase thy store,
Thou shalt not follow filthy artes
at any time the more
But euer shon the beastly gayne
whence hate and enuie springs.
Wherfore thou shalt not keepe a Port ,,
to looke and search for things
That passe frō thēce to forain Realms:
nor Fulkers trade ensue ,,
By taking money for the loane
as though it were thy due.
Thou shalt not follow Butchers craft ,,
in shambles leading life,
For gain to knocke the bullocks head,
and cut his throate with knife.
Thou shalt not play the Hukster, for ,,
these Artes that I haue sayd

Are vile, vncleanly, base of kinde,
and nothing to be wayd.
And all those other trades of life
are to be compted vaine
That all in worke consiste, and nought
in beating of the braine:
And that for money are to bye,
which witte can neuer bee:
Wherfore doe force no one of them
if thou be rulde by mee.
There restes no wit in ought that is
set out to open sale,
No good increase of knowledge comes
by Bellyfare and Ale.
The Dicing Dick, and Daunsing boy
pursue no honest trade:
The Pedlar eke that beares his packe
himselfe for lacke of Jade
Is nothing to be compted, or
the Mercer that doth buye
And sells his trashe within a while
doth vse full oft to lie,
And like a periurde patch doth prate
and all to get a gaine:
And sure than him that is forsworne
can nothing be more vaine.

For

For why he crafts with man, and doth
yea God himselfe despise.
But if so be that one become
a Merchant man, and plies
His matters so as wealthie he
is woren by the same,
And hath his storehouse full of wares,
he doth deserue no shame,
Nor worthie is in my conceite
a foule rebuke to beare,
But rather praise for doing so
if he at last forbeare
His merchants trade and fall to plough
and ware a Countreyman:
For better than the tillage of
the soyle there lightly can
Be nothing or of greater fame,
that takes so litle sæde
And yeldes againe such great increase
to pleasure vs at nœde.
This trade of yore the Noble men
that Conquerours became
Of taking of the plough in hande
and culter did not shame,
They neuer blusht to breake the soyle:
the *Romaine* Court did call

The

The Fathers that appointed were
to rule and gouerne all,
And set them from the Coũtrey Coat:
and he that is as now
The Consull, bearyng all the sway
of late did driue the Plowe.
Of all the other trades I know
Physitions beare the bell,
And he is worthie praise that builds
a house for men to dwell.
To buie an office be not thou
too quicke or sharply set:
But when thou hast it frankly giuen
or offred thee, do get
And take it yelding worthie thanks.
Beleeue not ery lie
That rumor spreds, or brute doth cause
in open ayre to flie:
For often vile and wicked heads
no trouth at all deuise,
And many times the naughtiest men
in smoth and simple guise
Do blaze untrouthes to wrong ỹ good:
as much as lies in thee
Confounde and do resist their trade,
and what they say do flee.

And

And what they doe, in any eaſe
do barre it by and maine.
Indeuor in thy happie ſtate
to be in pleaſant vaine:
For then thy powre doth ſerue thæbeſt
then mayſt thou pleaſant bee,
Yea, though thy welth be sõwhat ſhort
goe hunt abroade for glee,
Leaſt euery man accompt of thee
as of a miſer wight.
Beware when thou lamentſt thy haps
thou neuer do recite
Commodities of other men:
leſt they doe deeme that thou
Doſt ſpit and ſwel at their good lucke
whome Fortune doth allow.
Be earneſt euermore to learne,
but ſee thou force nowhit
What one he is that doth inſtruct
ſo he do teach thee right
And hauing ſkill impart the ſame
to ſuch as do deſire
With greedy minds to light their torch
or candle at thy fire.
Remembre that thy ſelfe didſt learne
of other men before.

The plaine Path

My Muſe Thaleya holde thy hande,
procéede (I ſay) no more,
But ende thy vndertaken worke:
if ought be left vnfolde
When better time hereafter ſerues
thou ſhalt at full vnfolde.
Do pardon (Reader) if that I
my race too farre haue ron,
For ſure my Muſe did meane thée well
when I this Booke begon.
A Path to Pleaſure thée alone,
a Peane to finde the way
To perfect Vertue, where ſhe ſitts
and kéepes this earth in ſtay.

Finis. G.T.

The Tranſlater
to the Booke.

Farewell thou litle booke
an other mans and mine,
The Gods allowe thée bleſſed hap,
repoꝛt without repine.
Well mayſt thou liked be,
and ſo thou ſhalt I truſt,
Of ſuch as Uertue do imbꝛace:
as foꝛ the reſt thou muſt
Appoint vpon as foes.
I meane the ſinfull ſect,
That neither thée foꝛ Uertues ſake,
noꝛ Uertue will reſpect.
Was neuer man that wꝛote
of Uertue yet a whit
But Enuie would with malice ſéeke
his trauaile to requite.
But foꝛce thou not at all,
be bolde and neuer bluſhe:
Foꝛ Glozie euer gaines the byꝛde
where Enuie beates the buſhe.

Since

Sith thou of Vertue dost
and nothing else intreate,
I know thy foes are friends to Vice,
with wrath and yre repleate.
With them thou hast to deale:
thou knowest the wonted sawe.
The Jade will kicke at him that rubbs
his backe if it be rawe.
Then sith thou prickst with pen
the galled backe, be sure
Thou shalt despite, in steade of loue
of wicked wights procure.
For trouth doth purchase hate,
and reapes that fruite for gaine
A bad reward for good desert.
But wotst thou what againe?
The better sort of men
will like thy purpose well,
And ring thy praise by good report
as loude as Larum bell.
If he that pende thee first,
and brought thee forth to light
Could finde in heart to hazarde thee
to hands of fowle despite:
Why should I more accompt
to kepe thee vnder wing

That

to the Booke.

That onely phraſe for phraſe tranſlate
and verſe to Metre bring:
Thou art no new deuiſe,
the wæde wherin thou were
Is somewhat altred, but I truſt
Mancinus nœde not feare
Or ſtande in doubt of thæ,
he ſhall not loſe his right:
I would not go about to wrong
a *Romane* if I might.
But for deſire to make
Mancinus better knowne,
I toylde anewe the ſoyle that he
with painefull plough had ſowne.
I truſt he ſhall not loath
our mother tong at all:
Mancinus is Mancinus ſtill
I truſt and euer ſhall.
And thus to ende my tale
I wiſhe (thæ litle Booke)
To doe no worſe than him that doth
vpon thy Vertues looke.

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